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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Clerical Denunciation of Spiritualism—A Defense.
- SECOND PAGE.—Charles Durrell's Reply. A Vision of Death. The Revised New Testament.
- THIRD PAGE.—Evolution of the Basis of Political Economy. Late July Magazines Received. Early August Magazines Received. New Books Received. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Democracy of the Bible. How shall the Heavens be Saved? The Apparent Dead Brought to Life. Saving the Mormon Church. A Minister Shackling a Boy. A Spiritualist Minister's Wife. Weird Picture of a Tomb. Billed Tom, the Musical Medium. Clerical Attacks.—W. E. Coleman in Reply. General Items.
- FIFTH PAGE.—A Never-Ending Conflict. Letter from Rev. Wm. Bradley. Letter from Lyman C. Howe. Notes from Onset. Solar Biology. Rev. James V. Blake Dissects. Miscellaneous Advertisements.
- SIXTH PAGE.—Anubis, Angels on Earth. Prof. Carpenter Defends. A Ten Million Cathedral. "Wane On." Funerals for Transgressors. A Ghostly Legend. A Haunting Phenomenon on Our First Experience with a Medium. How I Became a Spiritualist. News and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Fountain of Life. A Haunted House in Copenhagen, Denmark. Unaccountable. Miscellaneous Advertisements.
- EIGHTH PAGE.—Notes by the way. Woman and the Household. Fortunate for Spiritualists. Miscellaneous Advertisements.

Clerical Denunciation of Spiritualism—A Defense.

Biblical Christianity and Modern Spiritualism. A Sermon Delivered before the Alpha Chapter of the Convocation of Boston University, by Rev. J. M. Durrell.

Sermon partly on Spiritualism, by Rev. E. H. Curtis, First Presbyterian Church, Lincoln, Nebraska.

BY WM. EMMETTE COLEMAN.

Since the inauguration of the spiritual movement in 1848, sermons innumerable have been preached in antagonism to modern Spiritualism, from every variety of pulpit, from Roman Catholic to Unitarian. In an overwhelming majority of such cases, the opposition to the modern gospel of the skies has been based on two alleged facts,—(1) Spiritualism is in opposition to the decrees of God as revealed in the Bible, and (2) its influence and teachings tend to "gross immorality." The first of the two sermons named above deals more especially with the first of these allegations, while that of Mr. Curtis is devoted to the asserted pernicious influence exerted by Spiritualism upon its adherents. Both these iterated and reiterated charges have been many times effectually met and refuted by much abler advocates of the Spiritual Philosophy than the present writer, and it seems scarcely necessary at this late date to trouble intelligent minds with further criticism or refutation of the oft-explored clerical animadversions against the beautiful, soul-uplifting truths permeating our divine philosophy. However, as copies of these sermons have been sent to me with request that I make some fitting reply thereto, I shall endeavor to present—feebly I fear—some reasons for my dissent from the statements of the two so-called men of God.

The passage selected as text by Mr. Durrell is one that has done duty in nearly every sermon preached against Spiritualism that I have seen, and is taken from Isaiah vii. 19, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living unto the dead?" The fact that this is almost the only passage of moment in the Bible that is ever urged as prohibitory of intercourse with departed human spirits is significant. It shows conclusively the exceeding paucity of anti-spiritualistic material that can be found in the voluminous collection of books called the Bible. In addition to this brief and obscure passage, there are sometimes quoted the injunctions in the Pentateuch against witchcraft and necromancy and these having familiar spirits. These few verses constitute the stock in trade of the Biblical opponents of spirit intercourse. And they are all found in the Old Testament, and are of local, temporary application and significance only, like most of the other sayings of Isaiah and the ordinances of the so-called Mosaic legislation. The laws of Deuteronomy, Leviticus and Exodus were prepared for the Hebrews alone, and were adapted to the peculiar circumstances and environment of that people. Very few of them have any bearing upon modern society and culture. They are adapted only to a semi-barbarous people, emerging into an incipient civilization. "Thou shalt not suffer a witch to live" is sometimes quoted against mediumship. Is it not a lamentable fact that the presence of this command in the so-called word of God was a potent cause of the inhuman, diabolic persecutions during the witchcraft mania a few centuries ago? When we think of the horrible enormities committed in God's

name, based on this alleged injunction of the Most High, we wonder that present-day clergymen, who are often better than their creed and better than much of their "inspired word,"—it is a matter of wonder that the clergymen are not ashamed to name this bloody Biblical passage, the inspirer of so much that is damnable and worthy of fabled Satan himself. And yet orthodox ministers complacently quote this barbaric command as the voice of the All-Father in denunciation of spirit-intercourse in the nineteenth century! Shame! where is thy blush!

In company with this inhuman injunction there may be found in the Pentateuch a number of other barbarous, unjust and bloody commands purporting to emanate from the God of the universe, which no one thinks of enforcing in this age of the world, and that have no relevancy to the civilization of the present; such as the stoning to death, at the instigation of his parents, of a rebellious son; the stoning to death of a man for picking up sticks on the Sabbath; the stoning to death of young girls (often innocent) on account of the absence of certain dubious tokens of virginity; the testing of the faithfulness of a wife by causing her to drink the water of jealousy, which if she is guilty shall make her belly to swell and her thigh to rot; and various other absurd, barbaric and unjust ordinances and regulations, the outcome of ignorance, superstition, priestcraft and barbarism. As a sample of the divine omniscience exemplified in these books, it may be noted that the hare is forbidden to be eaten because though he cheweth the cud he does not divide the hoof. Now, the hare does not chew the cud, but the peculiar appearance and movement of his lips led to the opinion in early times that he did. Therefore Jehovah Elohim, the Lord God of Israel, not knowing any better, twice inspired this physiological untruth, in Leviticus xi. 6, and Deuteronomy xiv. 7. Of course the same divine mind, all-knowing, all-circumfused, all-just, that inspired the commands concerning the end-chewing hare, the proofs of virginity, the water of jealousy, etc., etc., must have been just as infallibly correct and righteous in his plenarily-inspired commands in the same books concerning witches, necromancers, and those having a familiar spirit. The same unerring mind that told the Hebrews that the hare chewed the cud, and that certain bitter water would have a different physiological effect, according to the guilt or innocence of the person drinking it, must have been equally as worthy of credence and obedience when he forbade consulting those with a familiar spirit. There can be no doubt that all these misnamed Mosaic enactments came direct from God himself, and therefore they should all be implicitly obeyed! Ergo, we poor miserable Spiritualists are wickedly and contumaciously disobeying the infallible, undoubted and awful commands of the Great Father of Spirits, when we, in all innocence and good faith, hold communion with our fathers and mothers, wives and children. Although, outside of the ten commandments, there is scarcely a law or injunction in the Mosaic ritual and legislation but what is ignored, completely disregarded by the entire Christian church, yet Christian ministers very conveniently resurrect the dead and buried passages about witches and familiar spirits, all irrelevant and obsolete as they are, whenever they want to try and crush Spiritualism. Outside of these passages, and the obscure text from Isaiah cited above, they are at a loss for biblical teachings in opposition to spirit communication; and there is little likelihood that such petty missiles as these texts will have any effect in impeding the onward triumphal march of the latter day revelation from supernatural spheres.

The blunders, barbarity, and injustice of the Pentateuchal code, in many instances, is probative that that code never emanated from Deity, and that it is purely human in origin, the work of Hebrew priests and prophets, fallible, semi-barbaric, ignorant, embodying most probably the most advanced thought of their times, and containing much that was good in ethics and sanitation, commingled with much that was puerile, absurd, and in some cases pernicious. That God did not dictate this legislation to Moses, but that the books containing it were written by various unknown authors at various times long posterior to Moses, has been placed beyond all reasonable doubt. Among most unprejudiced intelligent minds the Mosaic origin of the Pentateuch is now abandoned, though all do not accept the conclusions of the more advanced advocates of the "higher criticism." Graf, Kuenen, Wellhausen, Stade, Robertson Smith, et al. According to these scholars, the general conclusions of whom I am convinced, after careful study, are correct, the book of Deuteronomy was principally written in the reign of Josiah in the time of Jeremiah, about 625 B. C., or nearly seven hundred (700) years after Moses; while nearly all of Leviticus, and much of Genesis, Exodus, and Numbers were written by priests during the Babylonian captivity, and first favorably accepted as the law by the efforts of Ezra about 458 B. C., or nearly nine hundred years after Moses. It follows, therefore, that the statements in these books that their laws were given by God to Moses, are fictitious, and that they are merely the work of Hebrew priests and others expressive of the ideas of the writer as to what was best for their people. Such, being the case, they have no relevancy to nineteenth century Spiritualism; they pertain exclusively to the Jews. The enlightened free-born Americans do not propose to accept the crude semi-barbarous ideas of Asiatic priests liv-

ing 2500 years ago, as their guide in matters of this moment. No matter even though the Pentateuch forbade, from beginning to end, spiritual intercourse of every kind, what matters that to us? Its writers wrote for their day, not ours; for Jews, not Americans; for the fifth to the ninth centuries before Christ, not for the nineteenth Christian century.

It is but just to state that the injunctions in the Hebrew scriptures on these matters arose from worthy motives, and are in keeping with the purer religious tendencies of the advanced Hebrews of old, over those of the surrounding nations. In Deuteronomy xviii. 9-14, is stated the reason why the Israelites were forbidden to countenance seances, enchanters, necromancers, and those having familiar spirits. It is well known that the Canaanites, the inhabitants of the land occupied by the Hebrews, and with whom the Hebrews commingled after conquest of their country, indulged in very corrupt seances and licentious religious rites. The Canaanite cult was an abomination to the monotheistic Hebrew reformers, and their prophets and priests sought to make the Israelites (or Yahweh), free from the moral and spiritual looseness of the Canaanites. The corrupt Canaanite worship included the consulting of familiar spirits, necromancy, witchcraft, etc., and the being commingled with the abominations of their system of worship. The Hebrew reformers necessarily placed them under taboo, and strictly forbade them being made use of by the Jews. Being used in connection with polytheism, in Moloch worship, and licentiousness, their use was of necessity forbidden by the monotheistic Jehovah worshippers, who were endeavoring to guard their people from the impurities and degrading influences of the seances Canaanites. Moreover the Hebrew priests and prophets desired that they themselves should be the only ones in the kingdom invested with aught saving of an ecclesiastical, spiritual or religious function. Everything pertaining to divination, prophecy, etc., must come through them; hence one reason for forbidding enchantment, necromancy, witchcraft.

The low, corrupt form of Spiritualism corresponding to the low, corrupt condition of the people among whom it was found in Palestine—which the Bible discourages is quite a different thing from the moral and intellectual Spiritualism of this age; and the ancient Jewish statutes against it have no application to the Spiritualism of Wallace and Crookes, Zöllner and Butcher, Tuttle and King, Denton and Forster. Spiritualism in variant forms, has been an active principle in all lands, all countries, all religions, varying according to the general status, moral and intellectual, of the people among whom it is found. The Canaanites being a seances people, its Spiritualism was of the same character. The Jews being of a superior type ethically and theologically, their Spiritualism and their sacred book are full of it, was in some respects of a higher order. It is against the lower, corrupt forms of Spiritualism that Israelitish reformers inveigh; but concerning American and European Spiritualism, which is of quite a different type from the Canaanitish, nothing in the Bible is antagonistic thereto. On the contrary, there is much in the Scriptures, regarded as emanating from God or his accredited agents and servants, that is in accord with present day Spiritualism. This is so well known to the Spiritual public generally, that it is unnecessary to particularize.

The passage in Isaiah taken as Mr. Durrell's text is known to be a difficult and obscure one. The correct rendering and meaning of the latter part of it is a matter of dispute and doubt. In the revised English version, there have been inserted three words not in the original Hebrew in order to express what the translators supposed its meaning is. "Should not a people seek unto their God? for the living unto the dead?" Omitting the three words in italics, not in the Hebrew, the meaning apparently is, "Should not a people seek, on behalf of the living unto the dead?" and I have seen it so translated. The latter rendering is tantamount to an encouragement of consulting the dead on behalf of the living. However, in my opinion, this is not the meaning of the prophet. In view of the preceding portion of the passage, and of the general character of the teachings of the Hebrew prophets and priests, I think that Isaiah sought to discountenance the consulting of those having familiar spirits and wizards; this is in consequence of the abominations with which they were connected in Palestine. Still the verse is doubtful, and nothing positive either way can be fully determined. It cannot conscientiously be used either for or against the "seeking unto the dead." In a positive sense, Doubtfully it can be used on either side, though in my individual judgment the writer intended to discourage necromancy and witchcraft so-called. In any event, the passage has no reference to or connection with modern Spiritualism, and is applicable alone to the practices and observances of the land of Judah in the eighth century B. C.

Mr. Durrell says that the New Testament contains only two instances of the dead coming back to earth—the appearance of Moses and Elias to Jesus and the three disciples, and the resurrection of the saints at the death of Christ, as reported in Matthew xxvii, 52, 53. Our clerical brother very conveniently ig-

nores the numerous recorded appearances of Jesus after death. If Christianity be true, then spiritual manifestations were the most stupendous in consequences that the world has ever seen; and whether Christianity be true or false, and whether Jesus really appeared on earth or not after his crucifixion and burial, those appearances, real or supposed, have been fraught with perhaps the most important consequences to the world in some respects: that our planet has yet seen. The whole course of history so to speak, was changed, the civilized world and much of the uncivilized revolutionized, by the alleged appearances of Jesus after death to his disciples, and then later to Saul of Tarsus. Had it not been for these asserted spiritual manifestations, there never would have been in the world such a thing as Christianity, and without Christianity there could have been no Muhammadanism; and it is impossible to conceive what the world would have been to-day had these two important factors in its history never existed. It may be that the present American continent would still be in possession of the red-skinned aborigines, and none of us now living in the New World, saying nothing of those in the Old World, would ever have been born. Our very existence as immortal souls was probably dependent upon the manifestation of the spirit of Jesus to his disciples in the first century.

It was the resurrection of Jesus, real or presumed, that led to the preaching of the first Christian apostle, and finally to the dominance of Christianity in the world. Had not the apostles firmly cherished the belief in the arisen Jesus and his speedy reappearance on earth to establish his kingdom, the Christian church would never have been organized. The death of Jesus evidently threw the disciples into consternation. They regarded him as the Messiah, who was then to redeem Israel from the Roman yoke, and his execution apparently blasted their hopes. According to Matthew they returned to their homes in Galilee, and in all probability had it not been for the alleged appearance to them of the spirit of Jesus, the world would have never heard more of Jesus of Nazareth, the asserted Messiah or Christ. But something occurred which led the disciples to believe that Jesus had reappeared on earth. Some or all of them supposed that they had seen him, and on more than one occasion. The accounts of these appearances in the gospel are very contradictory and largely legendary and mythical; but in Paul's narrative of these manifestations, in I Corinthians, xv., we have what may be regarded as a comparatively accurate account thereof, written less than thirty years after the time of the alleged resurrection, by one who knew at least some of the parties alleged to have seen the arisen Jesus, and one in a position to be conversant with what was believed by the then living apostles concerning the several post-mortem appearances of Jesus. It was the resurrection then, that led the disciples to continue their propaganda as the Messiahship of Jesus; and returning to Jerusalem they renewed their work of preaching. Now, one of the principal points in their preaching was the resurrection of Jesus. This they advanced as the crowning proof of the truth of his Messiahship, and this it was that led to the establishment of Christianity in the world. Still, had the work of advancing Jesus in the world been confined to that of the original apostles and their immediate co-laborers, it would have been nothing more than a petty Jewish sect, and Christianity as a universal religion would, most likely, never have been heard of. After the destruction of Jerusalem it would, in a short time, have perished from the earth, very probably. To cause it to become a world-wide faith, it required to be freed from the observance of the Jewish ceremonial law, and to compass this result another striking spiritual manifestation was requisite. If Saul of Tarsus had never been converted, Judaism (as Jewish Christianity may be termed)—the word "Christian" being of Gentile origin, applied to Gentile converts—would probably have died out in the first or second century. Its descendants, called Nazarenes and Ebionites, were early regarded as heretical sects, and perished from the face of the earth long ago. To convert Saul a spiritual manifestation was necessary, and the results of this manifestation, the establishment of Gentile Christianity in the world, surpasses probably in importance and far-reaching effects any other event in the annals of our race's history on this planet; unless it may be the establishment of systematic intercourse with the Spirit-world as inaugurated March 31, 1848.

We thus see that Christianity, as a religious institution, is dependent for its existence to-day upon not one but two instances of spiritual manifestation. Without the appearance of Jesus after death to his original disciples, there would have been no Jewish or Petrine Christianity; without Jewish Christianity there could have been no Gentile or Pauline Christianity; without Pauline Christianity would not have been born; and without the manifestation of Jesus to Paul, he never would have been converted. Ergo, unless the spirit of Jesus had been seen, or had been supposed to have been seen (or heard), first shortly after his death, and secondly, a few years thereafter, Christianity would not now exist, in all probability. When Mr. Durrell says that there is no record in the New Testament of the appearance of the dead to the living save the two instances mentioned by him, as above, we perceive how far from the truth he is, and we are not thereby favorably impressed with the

fairness or general accuracy of his statements on this momentous subject.

I have spoken of the appearance of Jesus as real or supposed. In my opinion, and I think in those of most Spiritualists, there were some genuine manifestations of the spirit of Jesus. The details in the gospel are evidently unreliable, but in my judgment the spirit of Jesus was really seen by some of his disciples, perhaps by all, as Paul relates; and I also think that Jesus really did appear to Paul. Certainly Paul and the apostles were profoundly convinced of the reality of these manifestations, and something striking in each instance must have occurred to impress them and him with such marked effect. Whatever it was, the current of the world's destiny has been largely diverted thereby.

I had proposed to examine critically several other portions of Mr. Durrell's sermon, but the length of the remarks already made warns me to forbear. I shall conclude with some points in replication of Rev. Mr. Curtis's attack on Spiritualism.

Mr. Curtis divides Spiritualists into two classes, the deceivers and the deceived, the knaves and the dopes. He at the outset, manifests his ignorance of the mighty subject with which he is professing to deal, by acknowledging nothing genuine in the movement. According to this learned and astute deliver in things supramundane, deception, trickery, constitute "the be-all and the end-all" of Spiritualism. Verily, "a Daniel, a second Daniel come to judgment!" But passing aside this perversion of the truth, let us consider briefly the grave charges alleged against the moral character of, not the deceivers, the tricksters, but the poor deluded dupes, the "credulous, honest believers."

Instead of making the world better, purer, braver, stronger, Mr. Curtis affirms that wherever it goes, Spiritualism "burns like a destroying fire. It breaks up families. It sows the seed of moral corruption. It unsettles the mind; often detrones the reason. It unfits its victims for the common duties of life."

For nearly thirty years I have been a Spiritualist, and I have had, during that time, an extended personal acquaintance with the character and work of Spiritualists in nearly every portion of our country. I am familiar with the merits and demerits of Spiritualism, and with the practical influence of the belief in Spiritualism upon its adherents; and my readers are aware that I have not hesitated to speak in plain terms, when occasion required, of the objectionable features and darker phases of certain portions of the comprehensive movement known as Spiritualism. Consequent upon my lengthened experience and extended knowledge as to this matter, I am enabled to deny the truth of the sweeping allegations of this reverend believer in the raptures, soul-satisfying doctrines of total depravity, predestination, election and eternal damnation. If Spiritualism had such an effect upon humanity as he alleges, I would at once renounce all connection with it, and labor earnestly to extirpate it root and branch. But, knowing as I do, that pure Spiritualism tends only to the betterment of mankind, morally, spiritually, intellectually, and that it is only the abuse and misuse of its fundamental principles that can lead to such disastrous results as are outlined by Mr. Curtis; that it is only a pseudo-Spiritualism, in the hands of misguided enthusiasts, weak-minded zealots, or designing knaves, which produces such malefic fruit—I have for years worked for the advancement of the truth as found in the philosophy and phenomena of Spiritualism;—at the same time endeavoring, so far as my feeble efforts went, to purge our cause of those noxious excrescences which, by their folly and criminality, have furnished weapons for our enemies to use against us, such as those wielded by Mr. Curtis.

It is true that, in a few cases,—comparatively few in number when the vast mass of believers in Spiritualism is taken into account,—families have been broken up and other deplorable moral obliquities have been present in parties professing to be Spiritualists. It is also true that there have also been a few cases of insanity among Spiritualists. But for one case of this kind among Spiritualists, there can be paralleled fifty or a hundred, or more, among Christians, and to a large extent among church members and ministers. If we are to take the accounts in the daily press as a guide, during the last dozen years or so, there seems to have been more cases of gross moral delinquency, adultery, fornication, breaking up of families, etc., on the part of clergymen, ministers and priests, than can be laid to the charge of Spiritualists during the whole forty years of Spiritualism's existence. And in addition to this we have the innumerable crimes, sexual and otherwise, of the leading church members, deacons, elders, class leaders, Sunday school superintendents, Sunday school teachers, etc.; besides the host of similar offenses on the part of the ordinary and minor church members. All this is simply among professing Christians, communicants, those claiming to be the salt of the earth, heirs of salvation to the exclusion of the great outside world. When we add to this the enormous mass of crime and vice, degradation of families, etc., that is due to the believers in Christianity who are not church members, the comparatively small quantity of similar viciousness found among Spiritualists, real and pretended, becomes of relatively little moment. As for the breaking up of families, we constantly read in the public press of orthodox preachers being discovered holding

Continued on the eighth page.

For the Religio-Philosophical Journal.
CHARLES DAWBARN'S REPLY
 To Dr. W. B. Hart's Open Letter.

DEAR SIR: Since you tell me that "I [you] have never discovered that spirits communicate with mortals," I feel that I must largely address my reply to those who have been the readers of your "open letter" to me. I never attempt the impossible; and I do not propose either your conversion to a belief in Modern Spiritualism, or to offer you any proof of the truth of its phenomena. If you ever attain a knowledge of your own immortality, it will probably come as a result of your own prolonged investigation; but I propose to show you that you misunderstand the position of Intelligent Spiritualists, as well as underestimate the scientific knowledge of those who claim immortality as established by "universal law."

I see that like the mass of skeptics you think a little cheap sarcasm a satisfactory attack upon the contradictions, confusions and inaccuracies exhibited by mediums under control, and I shall probably be again charged by you with "giving away Spiritualism," when I at once admit all that can be said on that subject and laugh at the "child's play" involved in such an attack. Just as coal tar gives us brilliant colors and rare scents, so are these contradictions and inaccuracies the basis of an intelligent Spiritualism to the thinker. Assuming the truth of spirit return I propose to learn its lessons from the very phenomena that arouse your ire; for modern Spiritualism brings with it its own proofs, that stand independent of what any spirit may say or leave unsaid.

Spirit return is simply a question of fact; and those men who reverence a fact as eternal truth can gain satisfactory proof that it is a fact by judicious perseverance. But spirit return is only the alphabet of our philosophy, and like every other alphabet useless unless we learn to spell. I now propose to note a point or two of the many truths that follow as the result of our experience with spirit return, and I purpose to go no further nor faster than the facts will warrant.

Every believer soon discerns that death has not worked any immediate mental change in his friend. Without caring for what the spirit may say, let us take this one fact, and by way of experiment we will give it a religious extension. The fact itself necessarily teaches that the man who worshipped yesterday on earth, will want to go on worshipping to-morrow in his new life; and if he can be will surely build himself a new church there, but his arguments in favor of worship are worth no more and no less than when he was a mortal. He is not to-day an immortal spirit enjoying life, liberty and the pursuit of happiness as the result of faith, or as the gift of God, but he is now in his present position by an eternal law of nature. He goes on worshipping in his new home just as he did in his old one, because like the savage he wants to worship something, and because he has not yet learned the fullness of his own manhood. That is what I mean when I say that that spirit brings me no more proof of the truth of his present belief than does his mortal brother who yet occupies the old church pew.

Spirit return has brought to us evidence almost beyond dispute that man does not gain any step or make an inch of progress towards a higher manhood by what we call death; and we find as a result of extended intercourse, that man the spirit climbs upward by personal effort and in no other way; just as in earth life. This is so entirely in harmony with our mortal experience that we accept it as a spiritual truth. But here comes a startling thought. The higher the spirit the further he is from us unless we are climbing too. That means that we can converse more easily with spirits on our own level than with spirits who have grown up to a nobler manhood. Unfortunately spirits who don't grow bring to us much more of danger than of blessing. We get from them the truth of immortality. They cannot help bringing us that, for their return proves it every time. But spirits who don't grow are, of course, our brothers to mortals who don't grow. We discover that death does not make those grow who do not want to, any more than it stops the growth of those who aspire to become more manly. Man need not grow into a higher manhood on earth if he does not wish to, and that is the case with a great many of us to-day.

Just at this point you will stop me to ask what I mean by a growing manhood. This is a question that can be answered without going to spirits for what might be contradictory opinions. The world has a standard already which will keep the man busy who would climb up to it. It places duty to the front and scorns the man who shirks it. A man has usually three claims of duty to which he must listen:

1. His duty to society as a patriot.
2. Duty to his wife and family, which includes brothers, sisters and parents.
3. Duty to himself.

So the man who would grow can neither sell his vote, be untrue to his wife, nor use his body as a beast. But the world recognizes a higher standard than this—a step forward, which means growth. It means growth every time when a man is the brightness of his own home; but more yet, when he carries sunshine to other homes; and when a Peter Cooper or an Abraham Lincoln dies, we all know that a growing man has passed into the next life. We don't need either "thus saith the Lord," or "thus saith the spirit." But such men keep on growing after death, and are getting further and further from us unless we are growing, too. He who would do good to others as a mortal will of course want to continue doing good as a spirit; but his labor must be on an ever increasing scale, and will presently become work for a race instead of an individual, since only here and there is there a mortal who could think his thought or catch his inspiration.

I have thus taken an item or two of the many truths we can learn from modern Spiritualism without becoming entangled in spirit contradiction, but there is hardly any limit to its lessons. If spirits who grow into a higher life are presently beyond us, it is equally true that the great mass of spirits who do not care to grow are our brothers to mortals who want knowledge without effort. Modern Spiritualism proves we can easily talk to such spirits. If we offer them a latch key they will come at our bidding; but their knowledge and power is much like our own, and they often exhibit human nature in its lowest and most repulsive phases.

Modern Spiritualism proves to us that we are immortal in our own right, and we smile at the ignorance of the prophets and apostles of every age; not even a Messiah grasped this truth which renders redemption unnecessary, and makes every scheme of salvation a solemn farce. You have heard of the Banabee in Ireland, which appears just before some member of a certain family is going to die. When the child Katie Fox discerned the in-

telligence permeating that tiny rap it was the apparition of a Banabee that meant death to every church system in the world.

Should you ever find "time enough" you can for yourself vastly extend these truths that are fundamental to modern Spiritualism, yet not at all affected by the confusion of phenomenal exhibitions. But I notice your arguments are all directed to the phenomenal evidences of immortality. All that phenomena prove, is that man is immortal by natural law; but when you reach the realm of spiritual man and have left behind the vast territory occupied by man immortal, your perplexities and doubts will die away for lack of raw material. No contradictions there; but truth, eternal truth, just so far as we can prepare our mortal brains to receive it. So I decline to discuss with you the merits or demerits of what spirits say or do, since that is neither the foundation nor the cupola of my Spiritualism.

I now propose to reply to your attack upon the scientific side of modern Spiritualism. You find fault because I say "I approach the material side of spiritual life from the standpoint of scientific discovery and mortal experience; and you demand, 'What has science done, pray tell, in the way of settling this question of immortality?'" You further assert that the "vibratory condition of matter is too trivial to be mentioned in this connection." By way of emphatic contradiction of your somewhat dogmatic assertion I propose to prove that this "vibratory condition of matter" is a key that unlocks many a mystery in spirit intercourse.

The utmost secret of matter seems to be motion. Herbert Spencer calls it "infinite energy, and perhaps there is no more important thought than the conception that the atom of matter is never at rest, and matter vibrates just as readily above as below our sense; in other words into invisibility. The atom is in motion in the block of ice which is itself permeated by this universal energy; making itself visible in the attraction of cohesion which holds the particles together. When you have placed it over a fire and thus added more force, you have driven those atoms yet further apart, but you still see it and use it as steam. These atoms are moving with an energy unknown before. Add a little more speed to that movement, and man has neither faculty nor scales that will tell him of the existence of those atoms. This is the point I make. Man measures everything by motion. Let the ray of light strike his eye at one rate, of vibratory movement, and it becomes a color which he calls red. Quickened the motion and every shade and hue up to violet stands before him. Quickened it a little more, and he has—nothing. Lower it below the red and he has—nothing. But, love, hate, anger and fear can all be expressed by vibrations in the atmosphere equally as well as color. Let men and women in the next room grow excited as they talk and the air will bear to us the tale, even if the words escape us. And the most ardent lover must start vibrations in the air, who could neither see nor hear the object of his affections.

Harmony consists in vibrations of similar length; and it means that intercourse actually exists in proportion to this harmony. The human brain is always in motion, but at varying rates of speed, and is only in harmony for the time being with that which is moving at the same rate as itself. We well know that the same brain which now is so cool and beats so calmly for the philosopher may to-morrow bubble, boil and seethe in the fierce tempest of animal passion, in which coarse sensualism half the world's children are begotten into living souls. But there must be harmony of beat, and so the philosopher's mates with philosophy, whilst the animal man clasps hands with that which belongs to the brute.

But man is a spirit now, and it is his thought, that which no scientist can weigh or measure or dissect, which sets his brain a throbbing, and quickens the motion of the tardy atom; and by thought power man can cool his physical brain as with ice, or build there a furnace to burn up his manhood. You have a brain that vibrates. Your spirit friend has a brain that vibrates too, and both brains respond to this mighty power of thought. The experiments of the English "Psychical Society" have shown us that thought waves travel from room to room, and across space, but unless these brains are in harmony there will be no interchange of intelligence.

Here in New York is a telegraphic sounder, and the operator whose swift fingers vibrates the electric flash. Away yonder in Chicago sits another operator equally skilled, but unless his sounder be in harmony of vibration with the one in New York he may note pulsating throbs, convulsive movements and a ticking sound, but no hint of the New York thought can reach the Chicago mind. Our brains are instruments for the interchange of thought, and mediumship must depend upon harmony between two or more such instruments. The difference between the instrument of metal and the brain, is that you can see one worked by the operator's finger, whilst the other gives an answering tick to every thought of the spirit.

Here stands a spirit whose form is matter vibrating too fast for mortal sense to grasp. He wishes to pass a thought into your mortal brain. His first step must be to learn how to will his own brain to a slower movement, so that mortal thought and mortal language can be possible to his spirit organism; but that is only half the work. He must now find a mortal brain and quicken that into harmony with the lessened vibrations of his own brain. Unless you are a born sensitive he will find it impossible to raise your vibration to his lowered level. You growl and cry "fraud," but all the same he is silent to you, for instead of the two brains vibrating in harmony the spirit can neither give nor receive a thought. He may shake you, perhaps tumble you round, giving you magnetic sensations and a headache, but not a single thought. Across the street, down yonder in a basement, is a woman at the wash tub, and a half-grown child playing with a rag baby. They know nothing of science nor of spirit; yet your friend can play on either brain, and talk right out the some bright loving thought by which you knew him in the past. I might carry this thought much further but here is enough to show any thinker that the law of vibrations is not "too trivial to be mentioned in this connection."

Once again, I notice you object to my assertion, "there is nothing I have yet been able to discover that endows man with a special immortality denied to other life," and you propose to crush my argument with it my hapless self by claiming that that would include "quack grass, Canada thistles, gnats, rattlesnakes, etc." Here again I propose to squarely accept the issue you make, leaving our readers to decide between us.

From telephonic nebulae to microscopic protoplasm science finds "universal law" as reigning monarch, whether as gravity, as evolution, as force, there is not a trace of caprice in nature. Complete, the famous

Frenchmen who invented a new religion with humanity as God, declared that the nature and composition of the star must ever remain unknown to man mortal. Science laughed as her spectroscopic sang the song of universal matter. Matter is that which is subject to gravity, and the spectroscopic declares it limitless as space; and man finds everywhere that the law which governs his own mortal body outruns his telescope and spectrum analysis. Nowhere a ruling God who builds to-day and alters to-morrow, but everywhere universal law!

I know man's ignorance. He does not know what gravity is or where matter comes from; and mortal faculty rests at the point where Universal life flashes from the unknown and becomes a speck of protoplasm under the astonished microscope; yet man can measure both waves of light and seconds of time. He knows that years count by the million in earth history; and the stars tell him that 200,000 years ago the earth's movement brought on a great glacial era, which piled ice mountains high on remains of man, beast and tree, that had been flourishing under the tropical sun. And the stars tell man this had happened before, and will happen again, but all under universal law. Of course this word "law" contains no thought of a law-maker. Such a conception would imply that somewhere matter might have no weight for lack of gravity; gravity lies idle for lack of matter; and universal energy shrivel and disappear into an almighty nothing.

But universal law means that man and everything else comes under one law, and can vibrate out of visibility into invisibility; and if it be under this universal law that man evolves into a life invisible, it can only be a scientific self-conceit that would claim any law as for man alone, and deny it for all below him. Science can show us to-day universal law running right out into the invisible, and although man is himself but one speck of the universal whole, sundry of these specks would claim for themselves an immortality which they deny to all others.

If you, my friend, should ever evolve strength enough to enable you to reach out to spiritual truth, you will find life everywhere manifesting according to surrounding conditions to-day, and therefore, under universal law certain go to exactly the same to-morrow. Man can destroy no atom of matter; can break no conservation of force; and at best effect only a few changes under the law of correlation. Your "half-asthma microbes and your parasites of every maw" are all life expressing itself according to conditions to-day; and under changed conditions that form may disappear; but it is so with man too. He who boasts eternally for form has no grasp of universal law. And to know these truths and accept them is what I call "broadening out modern Spiritualism," no matter how much you may object to the term.

I have probably now reached the reasonable limit of a reply to an "Open Letter," so I conclude with assurances of respect, and with the suggestion that "from a lizard" would be a good motto for every reader of the RELIGIO-PHILOSOPHICAL JOURNAL.
 463 W. 23rd Street, New York.

A VISION OF DEATH.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex; and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary sense; the rupture of old associations; the launching out into the unknown; the "journey into a far country," of which few possess chart or description; the final struggle, and the hideous accompaniments of dissolution;—all these account readily for the mingled memories that cluster round death.

Some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable "burying of my dead out of my sight" which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of Death. In view of what they know, or persuade themselves they know, about the lot of the spirit that Death sets free. Perhaps we lose a very useful lesson by so doing. Surely it is not well so to abolish the "old landmarks." When all is said, we know little of the state of the individual soul; and those who pretend to know most are often but scolders or enthusiasts, who prate glibly of what they fancy, rather than of what they really know.

It can hardly be esteemed a blessing that we should slur over that which, rightly treated, is a most solemnizing experience. We know, indeed, that the soul newly enfranchised has come into its heritage of woe or joy. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilized, and how much wasted—or of the reasons which have influenced its character, and, therefore, its future state. We only know that law works in this as in all else, and that "as a man sows, so will he also reap."

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a de-

lusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favor with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained that I sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This "egotism of the affections" (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us; but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be wrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this ether world, and labor for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honor and respect them for it. These women who adorn a humanity that sadly needs ornament, go where none but themselves dare venture. So I believe good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or to flatter my vanity, or to satisfy an idle whim. "Onward and upward" I would have all to go; and I do not know enough of the laws of progress to risk impeding any one by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to teach, we shall not need dwell on them. At present we are "infants crying for the light," and our inarticulate cry has more of emotion than of reason in its voice.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirits, that we cannot afford to pass by any means of learning what we are and how this marvelous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves. But in abnormal states, in disease, and still more at death, much may be learned. The spirit then acts less normally, and as the physician learns the Body in disease, so we may learn something of the Soul.

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may, perhaps, be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually, the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before Death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under favoring conditions, to bring back the spirit had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution; and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when,

thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new-birth was accomplished.

Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society? Do we arrive at the plane of incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigor, and decay, to be followed by death, and subsequent change of life and state?

There is, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what strikes me as entirely analogous to what I see death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the dross purged away, less material (to use a familiar expression), and perhaps less individualized or self-centred.

We know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—of atomic bodies in any way, and of other structures among the myriads that may fill what we call "space," we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. "The glory that shall be revealed" is not for mortal eyes to witness. As the dull body of earth is cast off, it may be that some of this glory dwells on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its subtleties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the eye sees what the mind brings; a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own home, our own pleasures, and our own progress. Creatures in some sense of circumstances, we make our own circumstances too; and even at the worst, we know so little of the vast cycle of existence that we may not presume to say what loss or gain may in any case arise.

Only we know that we must labor for ourselves; and that each Death is only the casting up of the Account that has been running since the last Birth.—"M. A. (Oxon.)" in *Psychological Review*.

The Revised New Testament.

To the Editor of the Religio-Philosophical Journal.

After the immense labor and profound scholarship brought to the test, it was expected that the revised New Testament would take the place of the old, and become the standard authority. It was presumable that the most ardent believer well knew that there were errors in the King James version, and would gladly have such errors eliminated. Such presumption has not been warranted by the facts. Really, if there are errors, the believer does not wish to admit that there are. He prefers, like a young ostrich, to hide his head in the sand, and not be blinded by the light. In that condition he refuses to believe that there is any other light than that which filters through the sands which covers his closed eyelids.

Those who expected so much from the new version did not take into consideration that the value of the Bible depended on its infallibility, and after many generations had received every word and letter as divine authority, and held that eternal salvation depended on belief in every text. Now to have that belief shaken by a new translation, by which passages considered of vital importance are changed or omitted, is like the destruction of the Bible itself. If the old is not correct, what assurance have we that the new is more perfect scholarship? Was not the old surrounded by a halo of scholarship at its birth? If it depends on scholarship, and scholarship improves, how soon before still another new version will be required?

True, in a certain way the new version has been approved by the Unitarians, because a certain strong passage favorable to Trinitarianism was omitted; by the liberal-minded ministers, because "hell" is euphemized into "hades," and thus the repugnant doctrine of hell-fire and eternal punishment cast overboard. Henry Ward Beecher pronounced it "a first-rate affair," and many other advanced thinkers in the ranks of Orthodoxy agree with him. But Talmadge said "it was already dead" before it was well published, and Spurgeon thinks the old best, and no where not in a church in all this country has the new taken the place of the old. The version is dropped dead—it is not wanted. The Bible as it is sufficient, and to admit a better version is to overthrow its authority, and shake the old faith to its foundation.

But the destructive work is done, and casting aside the revision will not make the water flow back to its source. The whole world now knows that a great number of eminent scholars regard the translation of the Bible, which has been for centuries believed perfect to the letter, as very imperfect, as misleading, and removed texts which have been the root of dogmas held of vital import. Whatever the final conclusion of the laity, they know that there is disagreement among the doctors, and infallible authority admits of no disagreement. The support of the doctrine of hell and the trinity are taken away, and the worship of the Bible as a holy, inspired and infallible book, cannot long be maintained. Instead of blind worship, there will come rational study in parallel line with the literature of other races of mankind.

Hudson Tuttle.

The Queen of Portugal is an accomplished potter. When staying at the seaside last year she constantly visited an important factory close by and was so interested that she took lessons in the whole process of manufacture.

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CHICAGO, ILL., Saturday, August 6, 1887.

Demonology of the Bible.

According to the Bible there are apostate angels, just as there are apostate men, only according to the prevailing interpretation men fell in their root Adam, while the angels had no racial root, and apostatized by individual volition. With some qualifications this may be allowed to pass, as a Hebrew conception. These fallen angels are therefore, self-appointed visitors for personal ends and gratifications. They thus stand discriminated from and contrasted with the angels of the Bible, as the messengers of God. They are in the later times occasionally conceived as organized under a great leader, who is denominated Satan, Diabolos, Apollyon and by other titles; and in that light they are a few times called his angels, of which witness the remarkable description of the final judgment in Matt. 25th.

The first mention of these disobedient spirits is in Genesis, 6: 1-8, according to one interpretation. It is said the sons of God saw the daughters of men were fair, and they took wives of them, and their progeny were wicked monstrous giants. It has been supposed by some interpreters that the "sons of God" mean religious men who had been devoted worshippers of God, and the "daughters of men" those belonging to irreligious families; but that is only a vain effort to gloss the gross superstition of the early narrator. "The sons of God shouted for joy," it is said, at the creation of our world, and they are supramundane beings, from which come these spirits who are enmeshed of feminine human beauty. Byron and other poets and romancers have made effective use of this old story.

"Familiar spirits" is a term which early makes its appearance in the Bible, and it seems there was a dominant class of religious teachers who opposed these spirits had the profession of association with them and all resort to them. Invoking them was called witchcraft. It appears to have been the same thing as what we know as Spiritualism, and the witches who had familiar spirits were evidently mediums; and these were persecuted so far as they did not cooperate with the ruling priestly power, and ascribe their intelligence and mediumship to the god and his angels which they and the state authorities had agreed to recognize. Such has been their history through all the ages till within a comparatively recent period. In this age and country they cannot be treated as King Saul treated the mediums of his time, making their vocation a capital crime. People are now doing what Saul did at the last, consulting them often—rather secretly, if not in disguise.

Because these spirits and their mediums were independent of the organized orthodox priesthood, the spirits were called wicked spirits, demons and devils. This has been the treatment they have received in all ages, and the "orthodox" so treats them yet. When Jesus exorcised demons, he was accused of doing it by the help of Beelzebub. He asked them who gave the same power to some of their own sons. He did not arrogate exclusive agency in that kind of work, as the Christian church generally assumes and advocates. There were other Jews of his time who exercised that power, and he was willing to recognize it, and when his disciples would monopolize this practice and forbid its exercise to others, he rebuked them, and defended the independents.

Whatever their enemies or those of modern Spiritualism may say, it is clear that those "familiar spirits" are to be differentiated from the Satan of both Testaments and from the oppressive possessing demons of the New Testament. These familiar spirits were friendly to their mediums, and gave proof of power and good will to aid those who resort-

ed to their mediums, else there would not have been such resort to them. It was for this reason and end that Saul sought the medium at Endor, and he was not disappointed, and the medium showed herself a sensible, kind and humane character.

Very different is it with Satan. He is always the "adversary" of men as well as of God; and he never appears or operates but for evil. All spirits who are associated with him are conceived as of the same character. Of this malignant class are those who possess the bodies and souls of men as recorded in the first three Gospels. It is only Spiritualists who in these days can make any sense of such narratives or seriously and scientifically construe and expound them as historic. To all others they must appear either as supernatural or as superstition. To Spiritualists they are neither. They are possible and scientifically verifiable facts. They violate no known law. On proper evidence it is just as reasonable to believe that disembodied spirits influence and affect directly and sensibly for good or evil, in various degrees, the bodies of men, as that men affect each other here. There is no known law of thought or of physical causation that stands in the way. One knows not how one possesses and controls and affects one's own body. How then can one know that no other spirit can affect it?

Of course if the opposition begs the question by standing on materialistic assumptions it is easily done, and so the JOURNAL leaves that feat for those who occupy that ground. If all human consciousness is only the motion of organized material atoms it follows that all conscious power ends with organic dissolution. But that is the point in debate; and neither it nor its opposite is to be assumed by either party and made the basis of an argument. We must inquire for evidence independently, and judge on the basis of all attainable evidence judicially sifted and weighed. On this evidence as so far developed, to adopt the condemnatory phrase of Spencer, only "an overwhelming bias," to the contrary can prevent us from seeing and acknowledging that the probabilities are immensely in favor of the substantial historic verity of the Gospel narratives affirming demoniac possession, because similar phenomena are affirmed in all lands and ages, while in our own time they are exceedingly numerous and well attested and critically verified.

How Shall the Heathen be Saved?

It appears from a daily paper that another church is having serious trouble over the proper method to save the "poor heathen." The latest from heathendom is that the Episcopalians are having trouble with their Chinese missions. At two of the missions at Shanghai, it seems, the missionaries in charge have introduced "novelties" in the services, and assuming an air of independence, have been acting very much as if they owned the missions, and have been teaching the attendant ideas of worship which are inconsistent with the teachings of the church, if not positively dangerous to the future peace and serenity of heathen souls. Rev. Dr. Elliott H. Thomson, the senior missionary, has written a letter upon the subject which has been published. In it he complains of the use of colored stoles, albs, thasubles, and berettes, of wafers and the mixed chalice, of the sign of the cross used in the consecration of the elements, of bowing as the elements are blessed, and the lifting of the cup toward the cross, and of the sign of the cross used in administering the bread and cup.

These innovations, of greater or less significance, and which are more novel in Shanghai, though not more lawful, than in some of the parishes at home, have been a pain and grief to Dr. Thomson and he has gone so far as to announce his intention not to receive the holy communion again in St. John's college or where these innovations are practiced. To the ordinary individual, of course, the innovations will be regarded as innocent forms—methods adopted to reach the heathen—but Dr. Thomson takes a very serious view of the situation; so serious, in fact that he will hereafter refuse to commune at that particular mission unless the recalcitrant missionaries humble themselves, abandon their new forms, and acknowledge the authority of the church as of far more consequence than the salvation of the entire city of Shanghai. Three of the missionaries, however, are against him and in favor of the "ritualistic plague," as some churchmen call it, but Bishop Boone, who is connected with that work, and now in this country, is with the offended brother. He has written an admonition on the subject, in which he says the innovations are not justified by the general wish and consent of the church, and enjoins their discontinuance until he returns and more formal action can be taken.

This agitation among Episcopalians is about as sensible as the remarks of an old farmer who, standing at a gas well, sadly declared that it was just ruining bible prophecy to dig such things. On being asked to explain he said: "If the oil and gas are all pumped out of the earth, don't it stand to reason that there will be nothing left inside for the final burning up of the world? It is just spoiling bible prophecy, and ought to be stopped."

We are pleased to receive the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago as an exchange. It fully supports the Spiritualistic doctrine and is entertaining throughout.—*The Maple Leaf, Albert, N. B.*

The Apparent Dead Brought to Life.

The medical profession does a brilliant bit of work occasionally, as illustrated in the case of Patrick Burns, of Buffalo, N. Y. He was apparently dead. Indeed, the doctors had obtained points for the death certificate, sent for the minister, had in fact made all the arrangements in such an event except seeing the undertaker, when it was resolved to try a desperate remedy. It was decided to open the windpipe, insert a tube, and keep up artificial respiration. The operation was performed by Dr. Fell, with the assistance of Dr. F. R. Campbell and L. D. Michael. At noon the man was still alive and in a much improved, though critical condition. Burns had been drinking heavily during the last few days, and when taking his usual dose of opium made a mistake and took too much. During the afternoon the patient recovered consciousness, recognized his friends, and became able to ask for what he wanted. If the operation could have been performed sooner there would have been no doubt about his recovery, but Dr. Fell was not called till the patient had been unconscious for a couple of hours. This is the first time the experiment of opening the trachea and pumping air into it from a tube connected with a bellows has ever been tried, and will cause a revolution in the treatment of cases of opium poisoning.

"He was about gone," said Dr. Campbell, "when Dr. Fell thought of using the bellows by which animals are kept alive during vivisection. We made an insertion in the trachea, introduced a tube, and then used the bellows. The effects were noticed at once, and he began to revive. At 2 o'clock he was out of danger. This is the first operation of the kind, we believe."

"Then, if this treatment is followed, morphine poisoning will not be fatal?"
"That is what Dr. Fell and I think."
"And what is the theory?"
"Simply keeping the lungs filled with oxygen; that is all that is necessary in any case of this character. We think it quite a discovery," modestly concluded the doctor.

Suing The Mormon Church.

George S. Peters, United States Attorney for Utah Territory, has filed suit against the trustees and managers of the Mormon Church in behalf of the United States to disincorporate said church and wind up its business.

The petition alleges that property valued at \$3,000,000, \$2,000,000 in real estate, and \$1,000,000 in personal property, is owned by defendants. It sets forth the law of Congress prohibiting any church from owning more than \$50,000 worth of property, and the sections of the Edmunds-Tucker law of 1887 providing for the disincorporation of the Church of Jesus Christ and the Latter Day Saints by proceedings as here instituted and exchequing its property to the United States for the benefit of the common school fund of that territory. The petition asks for the appointment of a receiver, and that all books, papers, etc., belonging to the church be turned over to him, together with all deeds, notes, and property of every description. The court set Sept. 15th for hearing the petition, and ordered subpoenas to issue to all parties in interest to attend on that day, when all objections to granting the prayer of the petition will be heard.

A Minister Shackling a Boy.

The case against the Rev. Thomas B. Arnold of the Christian Home, from which Bobby Ferguson ran away, was dismissed by Justice Eberhardt. Mr. Arnold had been arrested for shackling Bobby in order to prevent him from running away. Only the defendant was in court. Bobby has been taken home to LaGrange by his father and neither of them was present. In dismissing the case Justice Eberhardt said: "After a very careful examination of the law I have come to the conclusion to discharge the defendant, as the evidence does not warrant a conviction in the absence of a vicious or depraved motive. Though it is my opinion that the evidence is not such as to make the defendant amenable to the law, the investigation of this case and the attention we have given it, have the advantage of exposing and informing the public of the peculiarly primitive practice followed by defendant to redeem and save our wayward youth. The defendant is certainly guilty of a grave error of judgment, when he undertook to discharge a line of duties for which neither natural capacity, training, nor previous experience had fitted him. I for one am convinced that a man may be a devout Christian gentleman, an amateur philanthropist, and yet be a very poor pedagogue."

The news comes from Rome that the conclave of twelve American Bishops named by the Vatican for a decision as to the advisability of the Roman Catholic Church interfering with the Knights of Labor, voted ten to two against intervention. The technical decision reached was that "There is no occasion for the church to make a special deliverance regarding the Knights of Labor." The congregation here, after examining the question, arrived at the same decision, and the secretary of the congregation communicated this result to Cardinal Gibbons of Baltimore in a note containing the usual formula, *Nulla innovetur*. Subsequently an attempt was made from the United States to induce the Vatican to reverse this decision, but the Holy See refused to reopen the question.

A Spiritualist Minister Mill.

The avidity with which individuals in the mercantile section of the Spiritualist body reach for titles and titles would be ludicrous were it not ridiculous. Affecting to despise leaders, authority, and worldly honors they grasp every bauble they can lay hands on; and in such flimsy shoddy endeavor to make themselves and others believe the decoration is "all wool and a yard wide." One H. C. Wilson of San Francisco and local notoriety, who runs a chartered society at the Golden Gate has built a machine for labelling all sorts of people with the title, "Minister of the Gospel." He is doing a thriving business with it, and to prove his faith in it as an excellent calculator and penny persuader he has caused himself to be labelled. As that unconscionable liar, petty gambler and swindler, W. R. Colby, has had the same label pasted on his forehead, its intrinsic value will be readily perceived.

Having lifted himself by his boot-strings to the altitude of a "Minister of the Gospel," Wilson now aspires to display his new dignity before the eyes of admiring thousands at the eastern camps; but being impecunious, the services of that mediumistic fraud, Elsie Crindle-Reynolds, are brought into requisition. She advertises in the San Francisco Chronicle of the 23rd ult., to give a séance for the benefit of this "highly esteemed," etc. Gents \$1; ladies 50 cents. If this sort of beneficary work is only pushed with vigor, the advent of Prof. H. C. Wilson, Minister of the Gospel, may soon be looked for at Casanaga, Lake Pleasant and Onset.

It is just such idiotic attempts as this farcical minister-of-the-gospel business that furnishes the color of warrant for much of the ridicule and contempt thrown at Spiritualists by superficial observers and bigoted antagonists. Neither the JOURNAL nor the large body of intelligent and reputable Spiritualists look with any more favor upon the pretenses of these mushroom "ministers," and pseudo-mediums, than does the outside world.

In defending against the JOURNAL's strictures upon these venal aspirants, it is no argument in extenuation to point to the Christian minister, West, who left his wife in Indiana and fled to Missouri with his paramour and there murdered her, and who was afterwards aided in escaping by his Christian wife; nor to speak of the Methodist brother who when a commissioner of Cook County, was wont to partake of the Lord's Supper, and then, hastily wiping the sacred emblem from his lips, hurry away to secure his share of the "boodle," nor of the devout Episcopalian communicant who paid \$11,000 as a bribe to secure the coal contract and then considerably waited a whole year before again approaching the communion table; nor to mention the Christian banker in a Kansas town, who as president of the Y. M. C. A., was a shining light of piety for the youth of the village and who skipped to Canada one night after stealing the deposits.

Weird Picture of a Tomb.

We learn from the Dover (Del.) Index that Mr. J. H. Vane has in his possession a photograph of the monument of the late Hon. Jno. M. Clayton, in the Presbyterian churchyard in that town, that is attracting considerable attention, and has caused not a little comment. Mr. Vane is a photographer, and in March last photographed the monument. He was accompanied by a boy. When he looked at the plate he saw things never dreamed of in connection with the monument, and showed them to the boy. The latter no sooner looked at the plate than his hair got on the perpendicular and his feet had an uncontrollable desire for home. The monument is a very large, fine, white marble one. The tomb rests upon a dais under a heavy marble canopy, supported by handsomely-carved pillars. There is a space of several feet between the tomb proper and the marble canopy above. And now comes the strangely supernatural feature of the photograph. Between the tomb and the canopy above can be distinctly seen the head and shoulders of a white-whiskered man. Peering around the right-hand corner of the tomb, as if watching him, can be seen the head of a woman with gaze fixed intently upon the place occupied by the photographer. Floating in the air above the monument can be seen the shadowy countenance of a large, smooth-faced white-haired man, with eyes and mouth open and the expression being one of astonishment.

Blind Tom, the Musical Medium.

Judge Bond of Baltimore, Md., heard final arguments July 30th in the case of Thomas Wiggins, or Blind Tom, the celebrated pianist, against Gen. James N. Bethune. The judge passed an order which takes Blind Tom out of the custody of Gen. Bethune. The order is that James N. Bethune, who has kept Blind Tom in his possession since the days of slavery, shall deliver him to the United States marshal on Aug. 16th next at Alexandria, Va., and the marshal shall deliver him safely into the hands of Eliza Bethune, who was appointed Tom's committee by the supreme court of New York on the same day and place, and also that Gen. Bethune pay over \$7,000 to the order of the court for the credit of Blind Tom as his earnings. There is another suit pending against John G. Bethune for \$100,000. Eliza Bethune, the present committee, was appointed at the request of Charity Wiggins, the mother of Blind Tom, who instituted the suit against the Bethunes about two years ago, to recover the possession of her son and for the earnings of his concerts which Gen. Bethune had received.

Clerical Attacks—W. E. Coleman in Reply.

The JOURNAL's able correspondent, W. E. Coleman, contributes to this number a reply to a couple of pulpits attacks on Spiritualism which is commended to the dispassionate attention of the clergy, and all others, who have sufficient love of truth to receive it from outside their sectarian lines. Mr. Coleman stands on common ground with the JOURNAL; and is as ready to denounce and expose the follies and frauds in Spiritualism as to proclaim its truths and encourage its honest and faithful mediums and exponents. He has, therefore, a special claim to the attention of non-spiritualists. Spiritualists of the JOURNAL stamp do not believe in "defending the cause right or wrong." Having perfect confidence in the central claims of Spiritualism and in the saving power of its principles they do not fear criticism but court the severest investigation, and sharp criticism, only demanding that both shall be in a fair and candid spirit.

GENERAL ITEMS.

Mrs. Ada Foye will return to Chicago about the middle of September to complete her engagements here and further east.

An immense migration movement to Western Siberia of the peasants and farmers of Central Russia is in progress. An agricultural crisis is threatened as a result of the exodus.

"No better antidote could be devised or desired to the errors of Mr. George, than Progress and Poverty," says the *Inter-Ocean*. Price, cloth, fifty cents; paper, twenty-five cents, postpaid. For sale at this office.

The *Secular Review* gives the following concise summary of the effects of English misrule in Ireland during the reign of Queen Victoria: Died of famine, 1,225,000; evicted by landlords, 3,000,000; emigrated to other countries 4,180,000.

The JOURNAL is requested to announce that the *Carrier Dove* of San Francisco is about to change from a monthly magazine to a weekly paper. Terms, \$2.50 per year; single copies, ten cents. Those interested can address The *Carrier Dove*, 32 Ellis St., San Francisco, Cal.

Mrs. Mary V. Priest after closing her summer school in mental healing at Cleveland will leave there about the 15th, for a few weeks stay at Niagara Falls. In September she will begin another course of lectures at Cleveland, arrangements for which are already perfected.

Edwin Arnold has in press a new volume of poems. One of these, "In an Indian Temple," is a dialogue between an English official, a Naute dancer, and a Brahman priest, embodying some Hindoo metaphysics and moral questions in a light lyrical setting, full of original colors. It will be published in the autumn by Trubner.

Geo. H. Brooks has been lecturing and holding a grove meeting at Le Roy, Minn. He is to hold a grove meeting there again the first Sunday in August. He has also lectured at Lime Springs and Chester, Iowa, and Etta, Minn. He lectures at Etta again the 2nd Sunday in August. He also has an engagement at Pine Lake Camp.

Miss Anna Huss aboehas filled papers in a breach-of-promise case against the Rev. Mr. Roberas, pastor of the Plymouth Congregational Church of Scranton, Pa. She asks for \$50,000 damages, and claims that she has documentary evidence to prove her case. The church has rallied to the support of the pastor, declaring that the whole thing is a blackmailing scheme. There is likely to be quite a lively time over the case, if it gets into the courts.

A Cleveland, Ohio, correspondent writes: "The Cleveland Metaphysical Association" seeks the recognition of the RELIGIO-PHILOSOPHICAL JOURNAL. Its members are the students of Mrs. Mary V. Priest and their first meeting was held on Wednesday, July 27th. It starts out with a membership of twenty-seven and of every member it can be said "good and faithful servant," for in the general conference meeting which followed the address of their teacher, there was not one who did not report progress; some ill alleviated, some sickness cured, some ill revived. Long live the C. M. A."

The physicians and citizens of Newtown, Ohio, are exercised over a most peculiar case. Mr. John Rose, aged 92 years, and the oldest man in Clermont County, is the victim of a sort of mental disorder that affects him strangely. When he goes to sleep, he sleeps a day and a night. His spells of sleep and of waking are of equal length of time. When awake Mr. Rose recognizes no one, not even the members of the house, and he continually talks to his attendants in a peculiar and not at all disagreeable tongue that is not understood. The case baffles all who have attempted a diagnosis.

The *Fall Mail Gazette* of England, says: "Perhaps the most interesting thing about the jubilee celebration by the Eton boys, was the Latin ode with which the musical part of the fête concluded. The ode, *Post Lustrum Decem*, was not indeed particularly noticeable in itself, but it had a curious origin which deserves recording. Both the words and the music were actually dreamed by Dr. Warre, and although 'the Head' is said not to have any scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative. This curious circumstance, which recalls Rousseau's dream to the memory, shows even more impressively than all the crowds and cheering what a hold the Queen's Jubilee exercised over the minds and imaginations of her subjects."

Mrs. Sarah Graves, of Grand Rapids, Mich., has been lecturing at Saratoga Springs, N. Y. She will remain in the East for a while.

The "Boy Medium" Algerton, lectured last Sunday evening at 2730 State St. His remarks seemed to please those present. He intends to visit the Eastern camp meetings soon.

It is stated that there is a church in Olney, Ill., without a hypocrite in it. The other Sunday the clergymen invited the hypocrites to stand up and show themselves, and not a single person arose. The pastor must have been greatly pleased.

The JOURNAL will have two special representatives at Lake Pleasant camp during this month. Miss Blanche Nichols will have charge of the reporting, and Miss Phoebe C. Hull will attend to the subscription interests of the paper. It is hoped the friends will give these ladies such hearty assistance in gathering news and increasing the subscription list as will enable them to out-do the work of previous years.

World's Peace Jubilee is the organ of the American Arbitration League, and is devoted to the civilized way of settling international differences, and the agitation for a gradual and common disarmament by general consent, beginning in 1892. It is believed that \$100 per week for about two years, with the feeling that is now prevalent for something better than the barbarities of war, will be sufficient to educate the newspapers of the world to the peace standard. The paper by that time would probably be self-sustaining, and would most likely become the organ of the contemplated Arbitration Court. Address S. M. Baldwin, 207 Four-and-a-half St., Washington, D. C.

"My sister and I, on several occasions, have walked in our sleep," said a young girl. "My father, in order to prevent it if possible, told us that if we did so again he would give us a sound thrashing. The threat seemed to have had the desired effect for a long while. But lately he went away from home for a summer trip. On the very first night of his absence both my sister and I arose from our beds while sound asleep. My sister dressed herself completely, and walked three blocks away from the house before she awoke, which was brought about by colliding with a lamp-post. For my part I went out on a veranda in the rear of the house and sat on the railing with my bare feet dangling over the yard. I do not know how long I was there. I was discovered soon after dawn by the housemaid, who led me back to bed before she aroused me."—Philadelphia News.

Concerning the articles recently published about the failing health of Mrs. Harriet Beecher Stowe, the following note from her own hand can not but be of interest. The handwriting is firm and regular: "I was 76 on my last birthday, and have all my bodily powers perfect; can walk from three to seven miles per day without undue fatigue; have a healthy appetite, and quiet sleep every night. In view of all these items, I scarcely think that I am a subject for lamentation. I do not lament over it myself. It is true that I do not intend to write any more for the public. I always thought that authors should stop in good time, before readers stop reading, and I think I may say I have done my part, and ought to leave the stage to younger actors."—Ex.

A Never-Ending Conflict.

The news comes from Berlin, Germany, that the reported intention of the Catholic Congress at Fulda to reopen claims for extensive privileges has led to a revival of the Protestant agitation against further concessions. The *Kreis Zeitung*, as the organ of the Lutheran clergy and the Prussian nobility, expresses profound discontent and calls upon the Protestants to organize for immediate action. The first outcome of this agitation was the appearance of the *Evangelischer Bund*, which is endeavoring to concentrate the scattered forces of the Protestants. The bund, which is drawing the most of its adherents from Prussia and Saxony, opened its first session lately at Meiningen. The members are animated by a common spirit to resist the Catholic demands, especially the re-establishment of religious orders and exclusive control by priests of education. The bund will certainly exercise an influence in retarding the restoration of Catholic privileges, as Prince Bismarck, having no intention of granting the Vatican anything more, may use the existence of this organized Protestant opposition as an argument against further concession.

LETTER FROM REV. WM. BRADLEY.

A Minister's Mind About the Journal and Other Matters.

The following letter was not intended for publication, but as it is the expression of a representative mind and voices the views of a vast body of good people whom it would be well to have actively identified with the Spiritualist movement, its public use seems warranted:

To the Editor of the Religio-Philosophical Journal:

With my subscription for RELIGIO PHILOSOPHICAL JOURNAL for the year beginning Aug. 1st, which I herewith enclose, please let me assure you of my appreciation of the many excellent qualities of your paper; it is honest and able, fearless and frank. Of course, as a believer in the special and divine mission of Jesus, I do not believe in all that I see in the JOURNAL, but I do believe in its search for the truth and in its disposition to "prove all things and hold fast to that which is good." May its pages more and more be filled with absolute truth and with "good will to men"—all men,—so

much so that if possible, it may enlighten the understandings and quicken into true and pure love the vilest of our race who may be so fortunate as to see it, or come in any way under its influence; not many such will see it. I mean the low, corrupt, avaricious frauds who claim to be mediums, and who for a dollar play such tricks upon poor gullible men and women as would, I think, make their master, the devil, ashamed of them. What a grand thing it would be if they, through the influence of your paper, should be converted—converted so thoroughly that they will not only avoid externally all manifestations of deception, but in their inmost beings so detect their former deep depravity, which you and all good men hate, as to destroy, after the fashion of some early Christian convert their appliances of deception (see Acts xix. 13 to 19), followed by restitution of their unjust gains; but as such restitution is quite impossible, let them devote their "blood money" to some great and beneficent work, or works. This conversion will reduce some to poverty so far as dollars are concerned, but it will lift them out of moral and spiritual poverty into the riches of the spirit of justice,—it will enable them to live in this world at least honest, and when the time of departure comes to enter the Spirit-world without the mark of theft and plunder upon them.

If you cannot effect such a conversion, then "turn the rascals out" of good society as you have been doing. Turn them out to their own kind; let them mingle, as they must eventually, with men and women of like affluities; let "diamond cut diamond."

See what a long letter I have given you. I did not intend to say so much, only a few words of approval and to favor a convenient form for the preservation and binding of the RELIGIO-PHILOSOPHICAL JOURNAL.

Yours truly,
WM. BRADLEY.

Jamaica Plain, Mass.

Letter from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal:

I arrived home the 28th, in company with J. G. Wait and wife. On the 28th we visited the far-famed Chautauqua. It is an attractive place, and is doing much to educate the people. The theology, though somewhat cramped, is alive with the spirit of the age, and strongly colored with the light of the spiritual philosophy. I had the pleasure of listening to Prof. Henry Drummond, author of "Natural Law in the Spiritual World." He is a compact and spiritually organized man, with sharp outlines indicative of penetration. His theme is law, and the relations of cause and effect in all things. What he said is mostly, if not all, in his book, but it is something to see the man and hear his voice. His reasonings were strikingly like those of our finest inspirational speakers. He clings tenaciously to Christ, but so interprets as to make religion seem a natural growth. In the evening we heard Prof. Sumner of Yale College, on "Political Economy," which was nothing more or less than an attempt to elucidate the magic of free-trade in its broadest sense. He insisted that protective tariff was in no sense a question of our relations with other countries, but purely one of our relations to each other at home! In answer to a question whether a protective tariff is not necessary to develop and protect home industries, he said: "Yes, it was about that; but what does that mean? Why, simply as any private individual or firm would ask for help to carry on a business which was not in itself a success. It was asking his neighbors to contribute to help him start a business because he could not carry it on successfully alone!" He was quite ingenious, and it seemed to me quite sophistical as well. Many went out during his lecture, and a general restlessness prevailed, save with a central few who cheered vigorously.

Sam Jones is advertised for next Sunday. It is said he drew the largest assemblage last year that was ever on the ground. Their music is choice and varied. A spirit of culture pervades the air, and good manners seem normal to the people.

To-morrow Cassadaga commences with Jennie B. Hagan for speaker. The people are already assembled and seem animated with hope and good cheer. I speak in Elmira, the 14th of Aug. and at Lake Pleasant, Mass., the 21st and 24th, and at Rockford (quarterly meeting), Mich., the last Saturday and Sunday of September, and commence in Kansas city Oct. 1st for an eight months' engagement.

I understand a sensational sermon was preached here in the Presbyterian church last Sunday evening, on the "Report of the Seybert Commission." I am better pleased with the report than if it had been an unqualified endorsement of all the mediums and all phenomena that came under their inspection. Then the churches would have grieved in silence. Now they will exult in public, and the people will get a ripple of variety to break the dull monotony of the dead-sea calm of stale orthodoxy. They will take new heart and venture to discuss the subject they have feared to mention for so long, and Spiritualism will grow under the cloud and take deeper root than ever. The report settles nothing, but will agitate much discussion—just what we want.

Fredonia, N. Y. July 29. L. C. H.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The camp meeting is progressing, and the people are enjoying themselves in a degree seldom witnessed at this grove. Everybody seems to wear a joyful and happy expression, and greet each other with a smile.

The conference and mediums' meeting are well attended, and a good interest is manifested. The social gathering at the cottages were never more entertaining. The entertainments in the Temple are varied, and embrace theatricals, musical and sacred concerts, while Saturday evening is the evening of all the week when the lovers of the terpsichorean art are led by Carter's orchestra, the music of which can not be excelled.

Wednesday, July 26th at 10 A. M., Dr. T. A. Bland, agent of the National Indian Defense Association delivered his especially interesting lecture, "The Indian, What shall we do with him." A good audience greeted the Doctor, and gave him a careful hearing. C. M. Brown of the *Eastern Star* has made his first visit to Onset. He expresses himself as much pleased with the place and its healthful atmosphere.

Sunday, July 24th, at 2 P. M., Mrs. H. S. Lake was the regular speaker, and she gave one of her pointed lectures upon a series of questions presented by the audience, at the close of which Mr. Edgar W. Emerson, of Manchester, N. H., gave his final address for the Association for this season. Nothing short of a verbatim report of that address can do this medium justice. Wonderful, wonderful was the exclamation from all quarters. The fact is Mr. Emerson is giving his whole

time and energy to the cause, and he is growing better every year.

From present indications it seems as though the materializing fraternity had nearly all put in an appearance here at Onset, and the rest of the country must surely feel a sweet relief. Well, there is room enough here for all, only please do not let your gall or brass expose itself by making a show of your faces upon the platform at the grand stand, or in your street altercations. You are not needed at this grove to make a display of your professional profanity. If Mrs. R. and Mrs. F. have any special feuds to settle in the pugilistic ring please let it be away from Onset.

Pure mediumship is meeting with a better reception this season than for a number of years at Onset. The people have got nearly sick of fraud materialization. False faces and illuminated paint are at a discount, while real and true mediums are once more coming to the front.

W. W. CURRIER.

Onset, July 29, 1887.

For the Religio-Philosophical Journal.

SOLAR BIOLOGY.

AN ANSWER TO W. H. CHANEY.

In your issue of July 22nd, W. H. Chaney occupies a column and a half of space under the heading of "Solar Biology," to vindicate his views on heterogeneous subjects which, in the main, have no relation to the title whatever, but largely aim to impress the public with his peculiar knowledge concerning hell, endless damnation, long-haired men and short-haired women, with special reference to his own remarkable predilection to "crank"-catching. This agony culminates, however, in the fact that Hiram E. Butler, of Boston, has issued a book containing a portrait of himself as author, "representing him," says this greatly disturbed critic, "as a perfect Apollo in beauty, overflowing with intellect and spirituality." Possibly our critic was born with a sour visage as well as a corresponding mental temperament, and hence considers it a fraud on the public that Mr. Butler when represented with photographic accuracy should be such an Apollo of intellect and spirituality. The cut in question is not a woodcut, as Mr. Chaney states, but a photographic reproduction, and if it is a good picture that certainly is no crime on Mr. Butler's part. We enclose herewith, Mr. Editor, a photograph of Mr. B., that was taken at about the same time; and though smaller than the one from which the illustration in the book was made, I think you will find it sufficient evidence that the reproduction which so disturbs and astrophes Mr. Chaney, is no exaggeration.

He winds up by an endeavor to pose as an "Innocent, one of the early and chief victims of 'Solar Biology,' and closes with the words, 'How I wish I had my money back.'" The value of such chaff can be estimated by reference to the *Times-Democrat*, New Orleans, of June 12th, in which this same critic says that he first saw the book June 4th, being invited to examine its accuracy by a friend.

This article a few days later in the above paper shows that the book had the effect upon him reputed to a red flag on a mad bull. It may possibly throw some light on the subject to know that this same Chaney sends out circulars as a professor of Astrology, and the appearance of "Solar Biology," was to him like the advent of the Apostle Paul among the image breakers of Ephesus, and like Don Quixote, he has rushed to the demolition of windmills which are almost wholly the creations of his astrological fancy or fear. He has imagined to find a "crank" when possibly there may be one nearer home than he is aware of, as after all it is the crankiness of one's own brain that most troubles one. As it is said that even the "vilest sinner may be brought to repentance," there may be hope even for Mr. Chaney, if he stops to consider, whether he really did purchase a "Solar Biology," as asserted in your issue of the 23rd, or merely examined that of a friend assisted in the New Orleans *Times-Democrat* of June 12th.

Now, why is the zodiac inverted in the planetary tables of the "Solar Biology"? It is true, Mr. Butler did not explain this sufficiently, and I would like to do it here for him in his absence. As it is not the sun that moves, but the planets that move through the twelve sectors of the astral fluid, so it is not the sun's apparent position, but the real position of the earth that places the newborn child into one of the twelve functions of the solar man. Thus, when the sun is seen in Aries, it is the earth's position in Libra that causes the child to be "in the head," indicated by Aries. It is the astral fluid of Libra that has the function of the head. Likewise every other planet, when found in Libra is really in the head of the Zodiac and affects the head of the newborn. And that is why Mr. B. arranged his planetary tables so that they give directly the function expressed by the position of the planet, and had Aries printed for Libra, Taurus for Scorpio, etc.

It is a clerical error, that on page 34 it is said "the earth enters," instead of "the sun appears in;" a mistake without any practical consequence, however, for the student because on page 274 the instruction "How to find the man's function," is correctly given. The earth has her own Zodiac through which the moon revolves; there, Mr. Butler insists, Aries means the head, etc.

As all critics speaking from anger rather than benevolence and love of truth, Mr. Chaney is too hasty. Thus, after a column of abusive language and fault-finding, he states that Venus on June 15, 1887, is in Leo, whilst the nautical almanac in the Boston Library, places it in Libra, which in the "Solar Biology" means Aries, as it is correctly printed there; the same is the case with Mercury on June 17th, which is not as stated by Chaney in Cancer, but in Libra, nearly (18°) i. e., in Aries, "Solar Biology."

In answer to the question of "Reforms started inside of a profession," Mr. Chaney answers, "Not much!" As he claims to be a professional astrologer, he proves himself consistent in kicking against new thoughts in his branch, the very thing for which in his article he denounced the Clergy and Doctors in his habitually unmeasured terms.

CHARLES WEINLAND.

Boston, Mass.

Rev. James V. Blake Dissents.

To the Editor of the Religio-Philosophical Journal:

I ask permission to add my dissent to that of Mr. Sunderland from the manner in which the writer signing herself Agnes Chute has spoken of him. She is simply ignorant; for that she is not to blame. But she writes without having informed herself carefully; for that she is to blame. Furthermore, she allows her ignorance to be the tool of apparent personal ill feeling and certainly of very unkind judgment of motives; for that she is to be blamed still more. Mr. Sunderland in his letter to you, has told the exact truth

concerning the circumstances of Mr. Jones's resignation of the secretaryship, and of his own election. I have no wish to defend Mr. Sunderland in his course as secretary of the Western Conference. On the contrary, I think his manner and method of putting forth his pamphlet entitled "The Issue in the West" must be called unfriendly and sly on the mildest interpretation. I, individually, would use even stronger expressions. Nevertheless, such motives and conduct as Agnes Chute ascribes to him none of us, his brethren in the Western Conference, have ever spoken of, to each other, or so much as dreamed of for a moment. If Agnes Chute as you say, could "claim right and authority to stand in the pulpit and define Unitarianism," then her (or possibly his) ignorance and uncharitable judgment are more shameful still. It is plain enough that she was very far from the quiet, calm, broad, impersonal spirit which has marked the doings and saying of the Western Conference. It would be especially if, as you say, she claims some right to speak with authority—and much more comfortable to readers, if she had had the independence and dignity to put her own name to her articles. It is conceivable, for instance, that in that case neither Mr. Sunderland nor myself would have thought it worth while to take notice of her remarks. Sometimes anonymous writing places harsh judgments and mean personalities in a "bad eminence," which dwarfed by contrast when the huge nothingness of the writer's reputation, position, services, is put beside it.

Respectfully yours,

J. V. BLAKE.

We wish our readers would pay special attention to the advertisements of Messrs Frins & Koch, as we are confident that all those who are looking out for a new home can make no better choice than to buy a farm of said firm. They offer for sale prairie land of unsurpassed fertility, and with easy access to remunerative markets of all kinds of agricultural products. Said lands being on the extensive Southern Minnesota prairie, is so well known among our farmers, that it hardly needs any further recommendation. It is traversed by several railroads, and only ninety miles from St. Paul and Minneapolis, and 150 miles from the great shipping port, Duluth.

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CHICAGO.

The Young People's Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 7:30 P. M.

The Spiritualists Central Union will meet every Sunday at 2:30 P. M. at Avenue Hall, corner of 22nd and Jackson Street. Mrs. S. F. LeWolfe, President.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal, Radical, Progressive, and Humanitarian Societies meets in Ritz Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission free. Dr. Norman MacLellan, President.

The United Spiritualists meet at 116 5th Ave., at 2:30 P. M. Sunday. Visitors and mediums welcome. F. H. BROWN, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M. in Apollo Hall, 2780 State Street. First class speakers always in attendance. Admission free. E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 221 West 23rd Street, N. Y. is a Spiritualist church, and meets at 11 A. M. Officers: Geo. D. Carr, President; Oliver Russell, Vice-President; Dr. George H. Verine, Secretary; J. R. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 7:45 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Fulton Street and Bedford Ave.—Services every Sunday at 11 A. M. and 7:45 P. M. Everett Hall, 598 Fulton Street. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. MILLIS, President. E. J. HULLING, Secretary.

St. Louis, Mo. Organized Aug. 22nd, 1885. The First Association of Spiritualists meets every Sunday in Brinkley's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to meet and confer. Address: E. W. FAY, Pres't, 620 S. Broadway. ISAAC S. LEE, Sec. Rec., 1423 N. 12th St.

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TABLE OF CONTENTS.

PART I. INTRODUCTION.

Spiritualism Defined, from a Scientific and Religious Standpoint. The Phenomena of Spiritualism. Introductory to them, Recent Investigations. Page 1-14.

CHAPTER I. Early Experiences of Mediumship in Family Life, with Children's Mediumship to only Dr. Carpenter's Theories Related. Automatic Writing. Page 17-20.

CHAPTER II. Children's Mediumship in the Years 1871 to 1878. Proof of Identity. Family Psychic Phenomena in Early Life. Page 21-34.

CHAPTER III. Children's Mediumship in Family Life continued: Automatic Writing, etc. Page 35-41.

CHAPTER IV. Direct Spirit Voice and Writing: Records of Seances at Home, 1871. Page 44-58.

CHAPTER V. Records of a visit to Cornwall organized by our Spirit-Workers, 1871, and continuous Psychic Phenomena. Pyrometry. Page 59-64.

CHAPTER VI. In a New Home (1872). Continued Seances, Various Phenomena. School Life History. Page 65-69.

CHAPTER VII. Intermittent Home Seances in 1872 and 1878; and in London: Power declines—Faint in Phenomena. Page 70-81.

PART II. INTRODUCTION.

Psychic Phenomena renewed in Daily Life. Mary found to be a Medium: her Development. Social Influence over her by the Spirit Workers Theosophy. Page 85-95.

CHAPTER I. November, 1885. Occult Fire-Lighting. First Impressions and Testimony. Followed by a series of Seances with Profits are obtained of Psychic Power and intelligence. Page 97-112.

CHAPTER II. In 1886. Miss Webb's Visit. Materializations and other Phenomena at Home. Page 113-120.

CHAPTER III. Daily Psychic Phenomena in the Years 1885-4. Exceptional to the Household History. The Man of Letters. Pyrometry of Spirit Writing on the Ceiling. Page 121-127.

CHAPTER IV. Continuous Daily Phenomena in Family Life in 1885-4. Writings Alleged to be by seances and Writings Critically Examined. Page 128-177.

CHAPTER V. In 1884. Continuous Phenomena at Blackheath, with a Record of Seances. Theosophy. Theosophy. Theosophy. Page 178-184.

CHAPTER VI. Phenomena continued at Blackheath. Writings through the Medium. Theosophy. Theosophy. Theosophy. Page 185-205.

CHAPTER VII. Continued Psychic Life and Work at Blackheath and Hammersmith in 1884. Materializations. Direct Writings including one in Greek. Summary of Continuous Occult Fire-Lighting. In the End of 1884. Dramatic Phenomena. Page 206-221.

CHAPTER VIII. A Few Sunday Evening Seances in 1885. Various and Curious Phenomena in Daily Life. Direct Spirit Writings with a few Facsimiles. Page 222-237.

CHAPTER IX. Phenomena continuous at Blackheath and Hammersmith in 1885. Writing on Ceiling under absolute Test Conditions, with a few Facsimiles. Materializations. Remarkable Direct Writings before Mr. Eys, with a Facsimile, at Blackheath. Page 238-248.

CHAPTER X. A Few Extracts from Spirit Writings and Teachings spread over many years (1871-1886). Page 249-257.

CHAPTER XI. On Tests and Conditions,—with Special Reference to Those Failing in Home Tests. With Facsimiles of Test Envelopes. Methods of Research into Psychic Phenomena, noticing the Modes adopted by the Society for Psychical Research. Page 258-268.

CHAPTER XII. A Brief History of Phenomena in the Year 1886, with Reference to another Writing in Greek with Facsimiles. Conclusion. Time not yet ripe for a more extensive investigation into Psychic Phenomena; their History, Development in the Family Circle. History of Spirit Workers. Page 269-305.

Clerical Denunciation of Spiritualism.

(Continued from First Page.)

adulterous relation with the wives of others, in most cases both wives and husbands being members of the guilty minister's church. Who broke up Theodore Tilton's family? Was it a Spiritualist or a Christian minister? Is it not true that the misdeeds and failings of the simple believer in Spiritualism are trumpeted to the world as virtually the effects of Spiritualism, though Spiritualism itself condemns the wrong-doing, and the wrong-doer acted in direct contravention of its teachings? When a Spiritualist is detected in crime or vice, almost invariably the press tells us that he or she is a Spiritualist, thus by implication laying the fault at the door of his belief in that lam. But when Baptists, Methodists, Catholics, etc., are similarly exposed, reference to their religious creed is rarely made. The injustice of this is apparent. There are all kinds of persons calling themselves Spiritualists, precisely the same as in all other religious bodies, good, bad and indifferent; and Spiritualism is no more responsible for the defects and misdeeds of its adherents than are the other sects for those of their believers. In each case, as a rule (though not without exceptions), the fault lies in the natural defects of our weak human nature (what theologians misleadingly term original sin), and not in the particular form of faith that may be held. Human nature is largely the same, whether Catholic, Protestant, Spiritualist or Infidel.

As for Spiritualism degrading the reason and unfitting its victims for the real duties of life, it suffices to say that the few cases where naturally weak minds have been rendered insane by the abuse of Spiritualism, are as nothing in comparison with the hosts of intellects degrading by orthodox Christianity. The asylums are largely tenanted with mental wrecks, made so by religious excitement and the study of orthodox's horrible, irrational dogmas. There is nothing in the beautiful, soul-cheering, rational teachings of Spiritualism, Unitarianism, or Universalism to impair the reason or unduly affect the mind. But a sincere belief in and a thorough realization of the awful import of the monstrous doctrines of orthodox Christianity are enough to graze the brain of any sensitive, tender, loving, sympathetic soul.

Let Mr. Curtis and the other clerical detractors of Spiritualism survey the history of Christianity, in all its baleful influences upon humanity and the domestic relations. Jesus is reported as saying that no one could be his disciple unless he hated his father, mother, wife, brother, and sister (Luke xiv. 26); and again he said that he had come to divide father against son, son against father, mother against daughter, and daughter against mother (Matthew x. 34, 37; Luke xii. 51, 53). Yet again he promised to all who had forsaken home, or wife, or brethren, or parents, or children, or land, for his name's sake, that they should receive in this life manifold more and a hundred fold (what wives, parents, children?) and eternal life in the world to come (Matthew xix. 29; Luke xviii. 29, 30). If those teachings do not positively encourage the disruption of families, and tend to unfit their followers for the common duties of life, then language has no meaning. Among the women named as following Jesus from place to place, and ministering to him of their substance, at least one married woman is mentioned (Luke vii. 1, 4). It is probable that she had obeyed Jesus's mandate and forsaken her husband to follow him. Paul also discouraged the marriage relation, and in so far his teachings tended to unfit men and women for the common duties of life. Think of the multitude of men and women unfitted for the common duties of life by the asceticism and monasticism of the church, almost from its inception down to the present. Note the number of Christian devotees who, in the early ages of the church, forsook their families, wives, children, everything, to become recluses, hermits, monks. Think of the millions of innocent people, men, women, children, inhumanly butchered by the accursed Christian fiends of all ages. Not only did this religion break up families, and unfitted votaries in large numbers for the real duties of life, but it deprived parts of families, and oft whole families, of life altogether by the million. The history of Christianity is in great part one long record of bloody butchery, inhumanity, depravity, meanness, and hellishness incarnate. Adultery, fornication, family disruption, unfitness for life's real duties, crown its march from the days of Jesus to the present time. To the Rev. Mr. Curtis and others of his faith, inveighing against the moral corruption of Spiritualism, maybe commended the words of their Lord and Master: "Why be holdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

San Francisco, Cal.

Notes By the Way.

Letter from Manchester, England.

To the Editor of the Religio-Philosophical Journal:

One of the most active workers for Spiritualism in Lancashire, himself a remarkable physical medium, latterly clairvoyant and trance, has gone home since last wrote. I refer to Dr. William Brown, of Burnley. It has been my good fortune to know him for ten years; the more I knew of him the more sincerely did I respect him; but suddenly, with scarcely any warning, he was stricken down, and within twenty hours he was free. Two or three hours before the final change he said to his dear wife, "Sarah come and kiss me for the last time," and after a few words he was controlled by his mother, who spoke through him to the sorrowful wife words of cheer and encouragement for a considerable length of time. After she had done he fell asleep and awoke in the Land of Light. The last words spoken by his mortal lips were spoken by his spirit mother through him.

As a gentleman said to a skeptic: "Do you think it is deception, that a dying man, knowing his time was limited to minutes, would deceive his wife at such a time?"

It was Friday afternoon when he passed on. The same evening at our séance, about nine P. M., a curious influence came over me. I felt powerless, speechless and my head felt as heavy as lead. After a while I began to feel faint, and painful sensations about my heart and throat, and was compelled to hold my sides and rub my chest. Indeed, my sensations became so unpleasant that we closed the sitting earlier than usual. A clairvoyant present, said: "There is a spirit standing back of you, Mr. Wallis, making passes over you. He lays his hand on your shoulder and looks at you very lovingly, he appears so anxious to make you speak, if only one word, and looks disappointed because he cannot."

"What is he like," inquired my wife.

"A tall broad-shouldered man, bald head, broad face, black beard."

We failed to identify him then, but the following morning a letter arrived informing us of the departure of Dr. Brown. We knew at once that it was he who had visited us the previous evening. Upon inquiry I found that my sensations tallied exactly with his symptoms. By his request, I officiated at the interment of his remains, when a large number of persons assembled to show their respect and sympathy.

OPENING OF A SPIRITUAL TEMPLE.

The Oldham friends have lost no time since the laying of the foundation stone of their new Temple by Mrs. Britten, as reported in my last, for on Saturday, July 2nd, it was opened with a successful concert, and services the next day at which Mrs. Wallis was the speaker to a crowded audience at night. The building is seated for 450 persons; will hold 600; it is plain and unpretentious, but very compact, well arranged, ventilated and a capital hall for speaking in.

The movement here is spreading steadily and our people are organizing for work.

On Sunday last I attended the anniversary at High Peak, near to the well known matlock bath. The services were held in a tent surrounded by some of the most beautiful scenery in the world. A few friends have taken the matter up. Private séances were held at which striking evidences of spirit presence and identity have been received. A spirit controlled and gave the name of Samuel Drew, asserted that he died in 1833 and gave many other particulars. One day Mr. Walker, the medium, was in Manchester on business, when he heard a voice, "If you go into that old book store you will find something belonging to me." Mr. Walker went in and enquired "have you any works by one Sam'l Drew?" The shopkeeper said "No." However, after a few further inquiries he said he thought he had a book written by a Drew in the early part of the century, and after a short search returned bearing in his hand a volume upon "The Immortality and Immortality of the Soul," by Sam. Drew. Friend Walker departed with his treasure, filled with delight. It appears that this Drew was a shoemaker and an atheist in his earlier days, but being studiously inclined became a B. A., and an advocate for immortality. No one in the circle knew anything of such a person. Mr. Walker assured me he was totally ignorant respecting him, and was only too pleased to find that all particulars given through him by spirit Drew were corroborated afterwards in this singular manner. What would our telepathic friends make of a case like this?

THE BLIND RESTORED.

Mrs. Ball of 27 N. Church St., Sheffield, suffered for years from chronic bronchitis but in Aug. 1884, she became seriously ill. Her sight failed her. She became blind in the left eye and nearly so with the right. One doctor after another was tried with no benefit—none alive of them. The patient spent nine weeks at a Hydropathic establishment. Dr. Snell, the cleverest eye doctor in Sheffield, was called in. No hopes of recovery were entertained. The sufferer was confined to bed in a darkened room. She became so weak and ill that all about her expected that death would take place and preparation for the sad contingency were made.

Mrs. Ball, as a last resort, as it is said drowning men catch at straws, remembered that twelve months before a medium had proffered his services (only to be ridiculed and refused by Mr. Ball who was skeptical), and sought him, thinking that as the doctor had given up hope the medium could do no harm if he did no good. Mr. Wilkinson, the medium, visited Mrs. Ball on Monday, Jan., 1885. He magnetized her as moved to do by his spirit controls, and begged that no more medicine should be given. Not a drop of medicine was used by the patient from that time, either internally or externally, although Dr. Snell was permitted to call for a week longer.

On Tuesday Mrs. Ball was so much better that she got up from her bed. On Wednesday she left her room and went about the house. On Friday, when the doctor called, she was assisting to prepare dinner. He was astonished, and said she had got on so marvelously well she must take care and not run too great risks. He said as she was so much improved he thought he would not need to call after the next Monday, to which Mr. and Mrs. Ball agreed.

When I saw her she could see to read, or thread a needle with spectacles. The left eye is slightly weak but still improving. For the past eighteen months not a penny has been spent on doctors, although for the previous year £100 would not cover their cost. Needless to say that Mr. and Mrs. Ball are now ardent Spiritualists. This answers the question, "What is the good of it?"

But it has done more, it has exerted a refining influence upon Mr. Ball, who was a hard business man, driving, stern and unsympathetic. The spirit people have taught him the lessons of temperance, forbearance, sympathy and love. He has experienced in every truth a "change of heart," and instead of the harsh methods he was wont to employ, is considerate and helpful to those he has to deal with.

As he is an auctioneer, and has many cases from the courts, it will readily be seen that he has a large field for the exercise of kindly sympathy towards the unfortunate.

This is only one incident of many known to the writer, but is a fair sample of the Spiritualism that spiritualizes.

We are having delightfully dry and sunny weather. The rain fall in Manchester, proverbially a wet city, has been but seven inches during the six months of 1887, less than one-half of the average. Indeed, many places are threatened with a water famine. I saw three astrological almanacs a few days since. It was quite amusing to read their weather forecasts. They were all wrong together. How's that for the science?

Yours fraternally,
E. W. WALLIS.

A writer in the New York Tribune says: "In Ecclesiastes, Chap. iii. Verse 8, Solomon says: 'I got me men singers, and women signers, and musical instruments of all sorts; and, behold, all was vanity and vexation of spirit.' From this it is evident that Solomon 'came to grief' trying to run a National Opera Company. He could manage 300 wives; 700 concubines, and the Queen of Sheba, but the opera was too much for him."

J. R. Huntington of Amesbury, Mass., has decided to erect on the public square of that town a heroic bronze statue of his maternal ancestor, Dr. Josiah Bartlett, one of the signers of the Declaration of Independence. A portrait of Dr. Bartlett by Trumbull will furnish the sculptor, Karl Gerhard, his inspiration. Dr. Bartlett was the first Governor of New Hampshire after it became a State.

Three clergymen belong to a fire company of Cambridge, N. Y., and one of them is its foreman.

Woman and the Household.

Feminine Brain and Pash.

Clever English Girls; the "Thunderer" talks about Them.—Prof. Rachel L. Bodley.—Co-education.

The London Times, of June 20th, has a remarkable editorial upon the success achieved by a young woman, Miss A. F. Ramsay, in competition with a large number of competitors at the Cambridge, (Eng.) Classical Tripos. It says:

"In the first division of the first class there is no place given to anyone of the male competitors.... Miss A. F. Ramsay stands in the proud position of Senior Classic of the year, the one candidate deemed worthy of the highest first-class honors. This is really a wonderful achievement. Miss Ramsay has been pitted against the best classical scholars from our best public schools and she has beaten them on their own ground. More even than this; she has proved herself better than any of them by the difference of an entire division. She is not simply first in a division to which other candidates have been admitted. She, and she alone, is in the first division at all.... Miss Ramsay is first without a second. The next in rank comes a whole division below her.... Miss Ramsay has done what no Senior Classic before her has ever done. The great names of Kennedy, Lushington, Wordsworth, Maine and more recently, Butler and Tebb, have come first in the Classical Tripos. Miss Ramsay alone has been placed in a division to which no one but herself has been found deserving of admittance."

The Times also mentions that, in the Medieval and Modern Languages Tripos, a Miss R. M. Hervey was in the first class while among the male candidates there was no one who took more than a second-class, and that "it has been a lady's day at Cambridge."

That paper then goes on to say: "This two-fold victory comes very opportunely to support a petition about to be presented to the Vice Chancellor and Senate praying that duly qualified women may be admitted to Cambridge University degrees. The petitioners claim, with reason, that although women are examined at Cambridge and are found to satisfy every condition which entitles an undergraduate to a degree, the degree, itself, is withheld.... But if they are thus minded, and if the degree which they wish for is refused, their very obvious remedy will be to create degrees of their own and to grant them to such men as they think worthy to be their associates. If there is any difficulty in the way, if any obstacle on the part of the Cambridge Senate or any more subtle refinement forbids her the right to term herself a Bachelor of Arts, she can invent some other title more significant of the distinction she has won, and she can bear it without fear of challenge from her distant rivals. The real question must henceforth be, not what the Senate may be pleased to grant but what the women may deign graciously to accept."

The Times mentions that Miss Ramsay began the study of Greek in 1883, and that in her four years' study she had gathered what has enabled her to distance competitors, most of whom "will have taken fourteen years to do less than she has contrived to do in four years."

The life of Dr. Rachel L. Bodley is one to be studied by every woman who aspires to a broader field of usefulness for herself or her daughters. Educated partly at a private school taught by her mother she entered the Wesleyan Female College at Cincinnati in 1844, graduating three years after. She then taught for eleven years in that college, constantly rising in position and success as a teacher. Though with a field and a prestige sufficient to have satisfied most women, she felt herself only at the door of her possible field. Going to Philadelphia in the fall of 1860 she took a special course in advanced chemistry and physics at the Polytechnic College of Pennsylvania, and of practical anatomy and physiology in the Woman's Medical College. After a year thus spent she was appointed Professor of Natural Sciences in the Cincinnati Female Seminary, where she remained three years. In 1865 she was invited to the chair of chemistry and toxicology in the Woman's Medical College at Philadelphia. She accepted and thus became the first woman-professor of chemistry in the world. This chair Rachel Bodley has filled ever since, more than a score of years, honoring her profession and serving humanity. In 1874 she was elected Dean of the Faculty, and thus enabled to use new strength for the elevation of her sex and to secure for woman and her work the recognition and respect which they deserve.

It would take a whole JOURNAL to record the important papers she has given the public and the special features of her career. The JOURNAL is indebted for these particulars to the biographical sketch of Professor Bodley in Mrs. Bolton's series of lives of "Successful Women," wherein it is said: "It is not too much to say that every year since her residence in Philadelphia Dr. Bodley's influence has grown stronger and been more perceptible, but it has not been limited to that city; it has become world-wide through those who have carried away with them her helpful instructions and her healthful spirit. The elements of her success have not all been peculiar to herself, but have simply been appreciated and improved. Some of these have been good health, acute powers of observation, a refined and modest manner, carefulness in details, the neglect of which so often causes the failure of great projects, a systematic division of time, and an orderly arrangement of material."

There are plenty of examples such as that of Rachel Bodley to show women entitled to equal educational advantages with men. A marked feature in educational matters during the past twenty five years is the disappearance of prejudice against co-education and the rapid increase of facilities for study and technical training offered women. Rev. C. F. Deems, D. D., contributes to the Forum a valuable paper showing recent progress made in co-education. The testimony of eminent educators who have had experience in co-education is strongly in favor of the system. That eminent but hardheaded and unsentimental educator and author, Prof. Alexander Winchell, replying to Dr. Deems's inquiries says:

"Women have the same privileges in the University of Michigan as men have, and they avail themselves of them to the same extent. There are literally no discriminations made here on account of sex. Women study literature, languages, science, pharmacy, dentistry, medicine (homeopathic and regular), and law. They take the degrees of A. B., B. S., B. G., M. D., Ph. D., LL. B., D. D., etc. They study for advanced degrees—and get them. They earn equal honors with men. They are more faithful and generally

make better attainments, though many men equal them. In some medical courses they have separate instruction and demonstrations. Few study law. None, perhaps, study civil or mechanical engineering, but some take mechanical draughting."

The following opinion by a distinguished educator must impress one with his good sense: "But co-education cannot be forced. It must be the product of general increase of both enlightenment and broadening, two things which do not always go together. At present I do not see any reason why any college in the land may not open its classes to all women who can successfully undergo examinations for entrance. They will be old enough and well-trained enough to feel the responsibility of their situation. They will, probably, be of such character as by their presence to dispel those phantoms of danger which are raised upon a priori conjectures. In any case, each woman student would be under the disciplinary control of the college authorities, just as the men would be, and each student, male or female, should be treated according to his or her merits."

Fortunate for Spiritualists.

to the Editor of the Religio-Philosophical Journal.

The existence of your Journal is a very fortunate thing for the Spiritualists of this country, and especially for those of this densely populated city, where the whole press is pitted against them, either positively or negatively. Although there are able specialists on some of our dailies, the subordinates are, as a general thing, not well informed on any subject not associated with street paragraphs or the slangy lucubrations of some vulgar political whiff. True, the reporter, if honest, is not to be classed in this category, as his brains are furnished him from time to time; but the fact remains, that all save the leading departments of our dailies here, are open to the charges of incapacity, unfairness, and at times the most unaccountable presumption and ignorance.

A short time ago one of our morning papers published an account of the decision of the committee that had been investigating Spiritualism in Philadelphia; and as I knew quite as much on the subject, from whatever standpoint, as any gentleman who sat on the board, as may appear before long, I wrote a few words on it which were refused publication; and yet these words were respectful, logical, and indispensable to the placing of the verdict of the Philadelphia gentlemen in a true light before the public. They did not embrace even the slightest defense of Spiritualism, beyond the simple statement that the opinions and experiments of this committee were not of more importance than those of the distinguished professors of the University of Leipzig, or the published statements of some of the most noted Fellows of the Royal Society; not to speak of the hosts of other scientists and literary men who stand in the first ranks of Spiritualism today. This was the head and front of my offering; but it was in the direction of giving fair play to this mighty revelation, and that was enough to insure its rejection.

The opponents of Spiritualism are ignorance, superstition, bigotry and dishonesty. The first three of these characteristics may belong to many a sincere and noble heart; the latter, which is more powerful than all the others put together, is not only discreditable, from every point of view, but beyond enlightenment. We may surmise with much certainty where it is to be found, but it is not my purpose to speak further on it here.

I have no doubt that this report of the Philadelphia investigators will meet with fair and ample treatment when it reaches the hands of the public; but I venture to believe that its influence will be utterly paralyzed and rendered nugatory by the overwhelming amount of unimpeachable evidence that will be hurled against it from more than one high quarter, and if you will kindly permit it, I shall be glad to say so now through your able columns.

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This case is frequently referred to by medical authorities, and Dr. Stevens' narrative makes reference to it in its invaluable standard work, The Eclectic Book of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but it nevertheless is a valuable addition. The two narratives make a

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VOL. XLII.

CHICAGO, AUGUST 13, 1887.

No. 25

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting accounts of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Andover.
SECOND PAGE.—Spiritualism and the Churches. Lifting the Veil. Warned while asleep. Opening of the Season at Canadaga.

THIRD PAGE.—Evolution of the Basis of Political Economy. Late August Magazines Received. Book Reviews. Miscellaneous Advertisements.

FOURTH PAGE.—The Statutory Definition of Medical Practice. The Constitution and the Celebration of the Centennial of its Signing. 1862—Personal—1887. Crime Against the Doctors. Translation of H. B. Champlin. Wanted, Journal Volumes. General Items.

FIFTH PAGE.—Notes from Coast. Notes from Lake Pleasant. General News. Four Weeks Free. Miscellaneous Advertisements.

SIXTH PAGE.—Our Life Work. An Old Preacher's Word to his Classmates. Clairvoyant Sight. Inveigling Spiritualism. A Psychic Experiment. Conscience-toss. Hypnotism. Weather and Witchcraft. How I Became a Spiritualist. Hypnotism. Psychic Manifestations. News and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—To my Boy. What has Spiritualism Taught, and What Good has it done for Humanity? Found with a Divining Rod. Miscellaneous Advertisements.

EIGHTH PAGE.—Mr. J. J. Morse's Classes in San Francisco. Passed to the Higher Life. Woman in the Household. Miscellaneous Advertisements.

ANDOVER.

The New Theology Awakening There, and Some Things that Came of It.

An Address Delivered Before the Jacksonville (Ill.) Sorosis, by Mrs. Lizzie Jones.

[Reported for the Religio-Philosophical Journal.]

Andover is in Massachusetts, twenty miles north of Boston, and its chief importance is derived from the literary institutions. The Andover Theological Seminary, an offshoot of Phillips Academy, and under the same trustees, was founded in 1807 with the object of "providing for the church, a learned, orthodox, and pious ministry." It has received from its numerous donors, not less than \$400,000, and is dominated by Congregationalists, though its doors are open to Protestants of all denominations.

Andover has five Professors, generally more than 100 students, and a library of 30,000 volumes. In 1870 the graduates numbered 1,618. The *Bibliotheca Sacra*, the leading organ of New England Theology, is edited by the Professors and published in Andover. So much by way of locating the origin of the tendency which has given ground for much consideration of what is known under the head of the New Movement in Theology.

In order to keep all secure, a rigidly orthodox creed was framed which every Andover Professor was obliged to sign, and to sign again every five years in token of fidelity to the old Calvinistic faith, and in which, avowedly, it had its root, and as a preventive of incursion from Unitarian heresy which was just then rising.

Edward A. Park, writing of the Associate Creed of the Andover Theological Seminary, says: "The condition precedent on which a professor holds his office in the Seminary is not that he believe the truth in general, but that he believe it as expressed in the Seminary Creed. The very statute introducing the creed states that he shall on the day of his inauguration publicly make, and subscribe a solemn declaration of his faith in the fundamental and distinguishing doctrines of the gospel, as expressed in the creed; not in the doctrines as he may happen to construe them, but in the doctrines as expressed in the creed. We are to interpret the statutes of the seminary as if its founders were now living, living to-day, and making these statutes to-day. They (the founders) being united in intending that no errors like those of the 'New Departure' shall be patronized in their seminary." The advocates of the New Departure insist that the creed allows a large liberty of thought. It allows this liberty on condition that the professor continues to believe the truth as expressed in the creed.

This subject can be viewed from several standpoints. The vital question at stake with one class from a legal point of view, is the endowment fund,—whether the conditions of receiving it are now fulfilled by the present incumbents, who, it is claimed have departed from the creed of instructions laid down for their acceptance. It is not my purpose, however, to deal with those learned professors who originated the seminary statutes, or those who are charged with dissent from them, but while the waters were troubled to step in and receive a benefit.

The points at issue ecclesiastically concern heresy generally, the doctrine of "Probation" more immediately,—which one party pictures as a bird of Paradise while the other regards it as a bird of ill-omen,—and the new view held and disseminated by the professors is thought to be in direct violation of the

original statement of principles through which the endowment fund continues at the service of the trustees.

Another thing, there was a question whether a certain missionary adhering to the "New Departure" view of this probation subject, should be returned to his field of labor.

In review of future probation theories and foreign missions Mr. A. C. Thompson adduces testimony of returned missionaries to this effect: "Nothing strikes so deadly a blow to the missionary spirit as the notion that after all the heathen are not exposed to eternal punishment. . . . Certainly nothing but the belief that they are in a mass going down to eternal ruin can keep modern missionaries alive. The missionary needs it at every step. It is this that starts him upon his career. It breathes into him new strength when his feet falter from weakness in sultry climes. . . . It is a very different thing for the pastor of one of the older American churches, to entertain theories or belief that unevangelized heathens are to have a 'chance' beyond the grave, from what it would be to go outside of Christendom, and in the midst of the heathen world with his 'New Departure' notions."

Mr. Thompson further says: "The committee as a whole, have not seen their way clear to ally themselves with a new theological party, however strong, by virtue of talent, learning and position. . . . Aid and comfort to a revolutionary movement have not yet been enjoined upon officials at the missionary rooms by those who elect them annually to a delicate and arduous stewardship; and it is safe to say that no predecessor in the home department has deserved better of the churches and the cause of foreign missions than the present incumbent." This incumbent has been re-appointed, but it is considered doubtful as to his acceptance under the circumstances. The "Probation" doctrine of the New Theology as formulated in the Andover Review, and republished in a volume entitled "Progressive Orthodoxy" is about thus:

"He (Christ) will judge every man, as he created and redeemed every man, and then to say that innumerable millions of these very men will never hear of mercy for them, will never have opportunity to accept it, and that the comparatively few of their number who will be saved, will be recovered without the establishment of this personal relation to our Lord, is worse than poor logic—it is an insult, however unintentional, to Christianity, and practically derogatory to its claims to absoluteness and finality. We are in earnest that no dogma be interposed which limits the operation of its divine power to conditions which exclude its exercise in any intelligible way or on any extensive scale. We would send out missionaries who can ask men to renounce all other systems because they are persuaded that Christianity, and this alone, fulfills all that is good in every other, and meets the deficiencies of every other; missionaries of whom, in the light of his God's revelations of himself, whether by human reason, or human history, or special inspiration of prophets and apostles, or by incarnation, with clear intelligence, and perfect assurance of faith, will present Christ as the right and the only Savior and Lord; and we would not weaken their message by loading it with a dogma of the doom of the ancestors of the men to whom they preach. No one is finally lost except those who have rejected Christ and committed the unpardonable sin."

The direct charge of heresy being finally laid at the door of sundry professors who had laid themselves liable, they were accordingly brought to trial before the higher powers, and compelled to state the reasons of the faith that was in them, and from the disclosures thus made, it seems to involve the question of dead creeds against living souls in its wider range, and it stirs the whole evangelical church to its very centre. The case is now before what is called a board of visitors for decision. The Boston Journal says: "The important question is not whether we shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with the spirit of progress and hope for clearer knowledge and broader vision as time goes on."

Theistic and Theological sciences are constituted of what is supposed to be known by the mind of man in any particular age. And all human knowledge—or science is limited to-day to what the mind knows to-day—in natural and supernatural things alike. Two classes of priests dominate this lower world outlook,—the priests of nature, and the priests of spirit. Creeds are the religious science of the age, as knowledge concerning the earth's structure and elemental constitution is its geological science; or its knowledge of the motions of the heavenly bodies is its astronomical science. God (the soul of man, judgment, resurrection, reality, probation, are always the same regardless of our theories or comprehensions concerning them. The highest statement of the highest theme is that which has been consistently held by the church in all ages to-wit: That in the Deity the attributes of love, wisdom, power and presence are infinite.

Man's powers are taxed beyond their comprehension to understand the working of a system keyed in so high a measure. That such a creator should have comprehended and provided first of all for the well-being of all his creatures is the first supposition—and especially for the range and outcome of the principle of freedom in man. Respecting the doctrine of the foreknowledge and decrees

of God and the free will of man, and sin and its punishment, and of divine forgiveness and redemption, and restitution, and of revelation of God to man by oracle and incarnation, and the practical application of their means to ends,—man has always been in deep water. Man's knowing must be progressive. The pursuit of the knowledge of the truth is a higher estate in the soul than the possession of the knowledge of the truth. St. Paul progressed in knowledge, but counted himself not to have attained, though he was instant in service and struggled manfully for the prize of the high calling, pressing forward continually.

Hence, it is a principle in the providence divine concerning the interests of man, that the sciences of man are not exhaustive of any subject from the atom to the angel. Exhaustive knowledge is infallibility, and infallibility is the monstrous heresy.

Creeds are the religious sciences of the age giving them birth, and, therefore, each creed, in the grounds of its origin, contains the seeds of its change in the ever shifting environments of society, and creeds follow in their history this law of growth; the same of all other sciences.

The doctrines of life and death, and resurrection and the judgment; and present and future punishments, may be, and doubtless are, founded in truth, but as these truths are apprehended and framed many centuries ago, they may become old and unfitting garments. These are all human opinions concerning subjects and nature of the highest interest, and in nothing should the freedom of the mind of man be less hampered by the decrees or convocations of ecclesiastics.

Living creeds are born of the spirit of the age of which they are creeds. Said Mr. Carlyle: "Why could not Dante's Catholicism continue? But Luther's Protestantism must follow? And Shakespeare's noble Feudalism, beautiful as it once looked and was, had to end in the French revolution."

It was and is, because the processes of the human mind were never intended to reach a stereotyped condition, when movement toward any goal would be impossible.

Light and heat being a form of substance in motion, must be constantly given. If the motion rests, light and heat cease. It is the same in life. Motion is one of the factors of it. Life is not a commodity that can be obtained and stored up, and used upon occasion. It is the activity of a substance, and must be constantly received. Accordingly life is defined to be "soul motion." Food for the soul must be gathered every morning else stagnation will ensue.

The new movement in theology does not seek arbitrarily to break with the older systems of theology. The new thought is planted firmly on revelation; it asserts the supremacy of faith; its aim not separation from the evangelical body, but enlightenment within the Christian church. Its drift is not dogmatic but spiritual. Life is put before doctrine. A larger, nobler, grander future for the church at large is promised, and this tendency in theological affairs has well nigh become national. The Andover theologians are merely the inspirers of it.

The plea has been made for more simplicity in the intellectual conception of the doctrines supposed to be essential to the right performance of Christian duties, by concentrating the most attention on the life and its necessities; and this, by calling attention to the teachings and methods of the Master, that he was as free from any theological bias as a child from metaphysics. He taught but one thing, viz.: that the kingdom of heaven is in the condition of the heart; a condition illustrated by his own life. Paul developed or outlined some theological notions, but wherein, it is asked, was Paul great? In his theology, or in his religious fervor; in his notions of predestination, or in his aspiration after righteousness?

Dr. Newman Smyth after tracing the history of changing creeds, that Presbyterianism and Episcopacy had not altogether escaped change, said: "It is the first law of Christian creeds, that they contain within themselves the principle of their own revision, and the history of them indicate some law of growth. They follow laws of development. No great creed can be made, it must be born. Any confession which has vitality enough to live in the thoughts of man, is the birth of the spirit of an age; not the manufacture of a convocation of ecclesiastics."

Living creeds are never made to order. They come forth from the throes and struggles of thought. They are born of the truest and best life of an age. The question is, whether by the grace of God, any new creed for the church is coming to birth in these days; and if Providence is about to send into the churches a creed born anew of the spirit of truth, which shall inherit the past, and also be the heir of modern knowledge, and prove equal to the present responsibility of thought, then surely the church ought to be ready to receive it. The fears of some should be relieved by the reflection that revision is a vitalizing process, not a work of destruction.

The "New Theology" is the oldest theology. It had not its origin in Holland, nor in the pulpit of Dr. Emmons; but it follows the way of the spirit through history, listening to all the prophets, and sitting at the feet of all true scholars, growing more child-like in spirit as it learns from many masters, and comes through many lands to open the scriptures afresh to our wants."

The Springfield (Mass.) Republican in speaking of Dr. Newman Smyth, former professor at Andover, being elected to the pastorate of the Centre church, New Haven,

as Leonard Bacon's successor, by thirty-three votes to one dissenting vote, "declares the examination of his orthodoxy satisfactory, and a vindication of the Andover faculty and trustees as good judges of modern Congregational orthodoxy, however loose they may have been in their construction of the conditions of the seminary foundations."

Now, with your permission, Mr. Theodore Munger will tell what he knows about the "New Theology."

He says: "A recognition of human nature and life: this is the first principle of the New Theology. It offers a contrast to the old in claiming for itself a wider study of man. The Old Theology took for itself small foothold on humanity. Theology is indeed the science of God, but it is also the science of the relations between God and man. The Old Theology stands on a structure of logic outside of humanity; it selects a fact like the divine sovereignty on sin, and inflates it till it fills the whole space about man, seeing in him only the subject of a government against which he is a sinner. The New Theology is not a disturber of the peace in the realm of belief, but comes forward to meet the unconscious thought, and the conscious need of the people. It is not a vague thing."

"Wandering between two worlds, one dead, The other powerless to be born."

The New Theology seeks to interpret the scriptures in what may be called a more natural way, and in opposition to a hard, formal, unsympathetic, unimaginative way. It proposes to reinterpret the bible; find out what it actually means, and revise the creed if it be necessary. This is not a chameleon process; it does not reduce the bible to a pliant mass, to be shaped anew by every restless critic; it does not deprive it of positive meaning and character. It regards it rather as a revelation of God, the full meaning of which is to be evolved in the history of the world—a light that simply grows brighter as time goes on.

There is no denial of the fact that doctrines now regarded as part of orthodoxy are the reflections of the social condition in which they were formulated. The doctrines of Divine Sovereignty, of total depravity, and the atonement, are shot through with colors drawn from the corruption of Roman society, from the Roman sense of authority, and the Roman forms of justice.

The New Theology will have all the definitions and harmony in the revelations of the bible and all history, and it will have more, since it regards these revelations as under a process still enacting, and not as under a finality."

And when we see what burdens the faith of Hindoos, for instance, lays upon its people, is it not of the greatest importance to reach a philosophy of faith, which enables a person holding it, to reach the highest good? Speaking of Hindoos, Mr. H. M. Field says that its faith is not a mild and harmless form of human credulity—a mere exhibition of human folly—but it exacts a terrible service that must be paid with sweat and blood, prayers, penances, pilgrimages, dragging weary feet over hot plains, many literally crawling over the burning earth—and all to appease and propitiate the wrath of angry wooden or metal gods.

Their religion has nothing to do with morality and virtue, or other good conduct of life. Mr. Field characterized it as a despotism that grinds people to powder. It embases them like an anaconda clasping and crushing them in its mighty folds,—a devouring monster that takes out of the body of every Hindoo,—poor miserable, naked, and wretched, as he may be,—its pound of quivering flesh; and then Mr. Field asks if there can be a greater object of philanthropy in all the world, than to emancipate this country from the bondage of such ignorance and superstition as inheres in the religious tenets of the average Hindoo.

And think of the fanaticism of throwing infants into the Ganges, as a religious act. "Who that thinks of such scenes, can but pray that a better faith may be given to the women of India; that the mother may no longer look with anguish into the face of her own child, as one doomed to destruction, but like any Christian mother, clasp her baby to her breast, thanking God who has given it to her, and bidden her keep it, and train it up for life, for virtue and for happiness." There is a law against this now, but their religious convictions are all the same. The deity most worshipped in Calcutta is the goddess Kali, who delights in blood, and is propitiated only by constant sacrifices of goats (mainly) the sacred enclosure about her being constantly wet with blood.

In Espenosa, a city of New Mexico, 30 miles north of Santa Fe, there is a strange secret order of religionists, who hold to a dogma that no sin could be forgiven without confession and expiation. They are called Penitentes and number 20,000. The public services are held once a year in Holy week. An image of the virgin is placed in the church, or in the campo santo in front of it; and the ground for many yards in front is strewn with cactus branches (knee deep) whose poisonous spines will sometimes pierce the heaviest shoe. Through this bed of living thorns, the Penitentes will crawl along on bare knees calling piteously the while on the Virgin for forgiveness of sins. (Century).

The natural result of such conduct is a horrible death now and then, and many maimed and pitiable creatures drag out a miserable existence,—and all in the name of religion. Are we, in our Protestantism even—to say nothing of the curriculum of Catholicism—free from superstition and orthodoxy?

ence to routine formulation: and superannuated dogma? Let us examine testimony from some of these sympathetic workers in the new theological field, take cognizance of the outlook, and see if what has been developed and appropriated, be helpful, suited to our wants, more encouraging, and really in the advance guard.

Taking the predicate of the philosopher, that there are two species of things constituting the world factors,—two substances, matter and spirit; one active, the other passive; one moves upon, the other is moved upon,—we will consider man established as a spiritual being, which is the active one, with a material attachment to his person, which is passive, and serviceable only in relation to earth-life, and which he can do very well without when it is no longer needed.

Mr. Wilkinson, in his work, "The Human Body, and its Connection with Man," elucidates this independence of man as a spiritual being with great clearness, and accordingly he will be called into counsel on this point.

Mr. Wilkinson posits, that man's visible organs are all automatic. His material body is essentially dramatic, but immediately responsive, there being no interval between life and its hieroglyphics. The body can feel, as it were; think, as it were; will, as it were. Man's whole physiological system is a quasi thing; a mental theatre or drama. The spinal cord moves as though it felt; the medulla oblongata breathes and eats, as though instinct with appetite; the senses feel, as though they were conscious; and the brain understands as though it were a spirit, but all is quasi, and depends upon a reality which is in none of these actors; and which reality, proximately, lies in a spiritual organism, or in the human mind. Take this away from the organism, and all mimicry is at an end.

As the highest organ of man's material structure, and the one which receives the influence of his mind, the function of the brain must here be cursorily noted for a proper understanding of Mr. W.'s position.

The use of the brain is to carry the general cerebral principles into the automatic or mechanical sphere, and set them up in unconscious operations for the mind, so as to enable the latter to personate itself in a dead world, which it could not do without a brain and body, really dead, and yet seemingly and dramatically alive. "These are indeed some of the reasons," said Mr. Wilkinson, "why the soul, desirous of doing all things in a world which is likewise dramatic, adheres to a frame which is so perfect a medium of mundane actions."

At the dissolution of the partnership between body and spirit (death) the former being composed of matter without its informing cause, crumbles to dust, goes to its own, and is distributed in new combinations of structure, while the spirit, takes possession of its incorruptible goods. Now Dr. Whiton's theory finds place in disposing of the world factor, which has always moved the other into form and place, by saying: "Our Lord taught that the resurrection was an object of Christian endeavor, and St. Paul continued the first action: That resurrection is a continuous reality, not a spectacular event; a development, not a miracle. That life is found to be superior to death, and without any loss of time, after that event, the spiritual body is realized, and with it the person rises into the felicity which is proper to its condition, judged as it had been before by its own preachment of itself."

Glimpsing this same view, Mr. Talmage in his Easter sermon expresses it in these words: "We shall have no more to do with death than we have with the cloak room at a president's levee. When we go out of this world, we are going to a king's banquet, and to a reception of monarchs, and at the door of the tomb we leave our cloaks of flesh, and the wrappings with which we meet the storms of this world. But as to our soul, we will cross right over, not waiting for obsequies, independent of obituary, into a state in every way better, with wider room and velocities beyond computation; the dulcet of us into the companionship with the very best spirits, in their very best mood, in the very carol of the universe, the four walls burnished, and paneled, and pictured, and glorified with all the splendor that the Infinite God has been able to invent." This is not Mr. Talmage's complete view, but only so much as pertains to my subject.

Taking Dr. Whiton at his word, that the person is judged (or recognized) in the spiritual world by the preachment of itself, you will perceive that nothing has happened to the spiritual part of said person except transference intact to another condition and environment—not involving locomotion, but different vision—separation from perishable elements, and where all the conveniences of living abound in greater perfection according to Mr. Talmage. But the earthly envelop, through which he held relations to an earthly condition, is not the same. The vividness of this perception is enhanced by familiarity with the spectral image of the spiritual man which Mr. Wilkinson has given in mental vision when he says: "God we see as apparition of the nervous spirit, waving and sweeping with luminous shoots into the curves of the body, we should behold a form complete in its details; a dozen exceeding the mortal building; solid as gold to the eye of the mind; perpetually springing into life; yet though plastic, stable to its ends, and quicker than thought to execute them; shadowy or terrible to the senses, but safe reality to the soul."

Continued on the eighth page.

For the Religio-Philosophical Journal.
SPIRITUALISM AND THE CHURCHES.

BY JESSE SHEPARD.

The question often occurs to me, "What would Spiritualism be without the churches?" And I often wonder why it is that so many of our speakers and mediums are so antagonistic toward the very institutions which help to keep our cause from consuming itself, so to speak, in utter mental and physical chaos. The question of the absorption of Spiritualism by the different liberal and orthodox churches is one that is causing considerable comment at present, in all quarters. As I see it, the facts point directly to a kind of secret understanding between many pastors and their congregations, to permit a more liberal form of thought to creep in, in order to meet the advanced views everywhere cropping up on the orthodox side, and to be able to claim some living inspirational power as an offset to the claims of Spiritualism. There is a material tendency in our ranks which, as Andrew Jackson Davis pointed out years ago, will surely cause the ruin of our philosophy if permitted to gain the ascendancy. This seems to be the rock towards which the ship of phenomenalism is drifting. After a surfeit of spiritualistic materialism, what is more natural than for people to turn about towards some form or system of service that will at least teach reverence and spirituality? And here is where the church will sooner or later reap a rich harvest. Thousands who have been fed on phenomenalism to the exclusion of all refining influences of societies which elevate and harmonize the soul and the intellect, are eagerly looking about and waiting an opportunity to enhance their social and spiritual conditions by a change from the pragmatic and physical, from the husks and the chaff to a sphere of usefulness, dignified thought, and real progress.

Although I detest some forms and formulas of certain of the churches, notably the Calvinistic, I believe that they are not half so dead as many Spiritualists would have us believe. According to my hearing and eyesight, some of the churches were never in so vigorous and so healthy a condition as at this very hour. To test this matter all one has to do is to stand in the door way on a Sunday morning and watch the crowds of elegantly dressed people on their way to the different orthodox temples. I care not what town or city it may be, it is the same. It matters not whether the locality be noted for its liberality or its spiritism, I can see no difference in the size of the crowds. Take for example my own town of San Diego, with its 15,000 inhabitants, and its many agnostics, materialists and Spiritualists. We have here seven or eight denominations, and most of them have not room to accommodate the crowds that seek admission to listen to speakers who, in the larger number of cases, are possessed of the poorest kind of elocutionary and persuasive powers. The Methodists are building a handsome edifice on valuable ground, the Episcopalians have just finished a very beautiful building, and the other congregations are making arrangements to go and do likewise. The wealthiest Spiritualists here are members of the Unitarian church. As for the Catholics, their house of worship is not nearly large enough to hold the crowds which gather there for mass, and they will build a larger edifice in the course of a year.

In Los Angeles it is the same. There the rich liberals have joined the Unitarians, and many of the leading Spiritualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy, so far as it is publicly concerned. I do not know of a city so favored as San Francisco, spiritually speaking. There the Philosophical Society is a kind of church, where the utmost harmony and good will seems to pervade its members, and if we are to judge of a society by the length of its days and the number of its followers, then, indeed, has this one been a success. But of what other society can as much be said?

At present it looks very much as if Spiritualism, with its materiality and its wild race after physical phenomena, was playing directly into the hands of liberal orthodoxy. The inharmonious and chaotic which are eating at the vitals of our ranks serve to render the churches still more invulnerable. We are not thriving on their discord, but they on ours.

I find that one of the greatest errors is the supposition that the convincing of church members, also induces them to leave the orthodox fold and enter our ranks. "This was true ten or fifteen years ago, but to-day people no longer want to leave the society of Christian belief and formulas. Out of the thousands who are daily brought in contact with test mediums and the positive proofs of spirit communion, very few care to leave their accustomed walks of religious faith, and join a class of persons who find it a difficult thing after forty years of practical preaching and demonstration to muster two or three hundred people to listen to an able lecturer in some shabby hall in an out of the way street. It used to make me very angry when some ignorant skeptic raised the cry of "what good is Spiritualism?" But now, after many years of experience, I answer them this question by saying that Spiritualism has come to strengthen the churches. Private mediums and circles are counted by the hundred all over the land, under the very eyes of the pulpit, with the knowledge and sanction of priest and deacon. Sermons are preached every Sunday which, for plain, outspoken spiritual teaching, cannot be surpassed by our best speakers. I lately received a letter accompanying a text book of sermons, from my friend, the Rev. H. R. Haws, incumbent of Saint James' church, London. In this little book were extracts from two sermons on Spiritualism, and nothing could be more favorable or pronounced. To read such expressions coming from the leading Episcopalian preacher and writer in London surprised me, although I well knew that Mr. Haws for many years has been a firm believer.

Who has not met the typical wealthy Spiritualist who, in former years, was the special prop and pillar of his church, who glories in the fact that there is now nothing to pay, that there is no such thing as reverence or humility, no fear of hell, no compulsion to think of his fellow men, no special call for charity. This is the convert who borrows his neighbor's paper to save five cents, and who complains that mediums live by their gifts. This is the man who is opposed to church rules, because once upon a time certain members of his congregation shamed him into mortifying his inhuman selfishness and forced him to give. And yet there are those who still think that a man is perfect as soon as he leaves the church and walks forth in his brutal individuality to belittle and abuse all who see fit to remain there. Were it not for this numerous class,

our spiritual publications would all have ten times the number of subscribers. They are wealthy; they feel sure of a lax life in the Summer-land; they are secure in this world—what else do they want?

There are two kinds of people who curse Spiritualism by their examples: the vulgar rich who know it all, and who long since have ceased to give, and the fanatical phenomenon hunter who never rises to anything better. Both are equally loud in reviling the churches, for the reason that they demand license instead of liberty; they remind me of a herd of stamping mules which stand in need of nothing so much as the stock and the corral. It is quite safe to say that in five years hence the best minds who believe in spirit communion will be found some where in the churches. The recent costly experiment of the Boston Temple should be a warning that phenomenalism and spiritual churches cannot work together. From the very start I felt confident that the Boston Temple would prove a failure, and I have no doubt that it will soon be turned over to some religious denomination that will use it to good advantage. Nothing else can be expected so long as Spiritualism leans towards the sensational and the materialistic. We talk about the Josh houses of the Chinese, but what is to be said of a band of seemingly intelligent men and women right in the centre of yankee progress and common sense ideas, erecting a costly edifice dedicated to the cabinet, Josh and the physical fetish?

Another turning point in the public pulse is the apparent apathy displayed towards our most powerful physical mediums, who ten years ago had more than they could do in sitting for all kinds of interested and enthusiastic investigators. The moment people lose an interest in a thing they refuse to pay for it. In the psychological and the artistic world the financial value and the intellectual enthusiasm are in exact proportion to the available supply. In other words the more public mediums, the less interest is manifest by the public. It is wholly futile to talk about the increased earnestness on the part of the public in this matter for the simple reason that men are willing to pay a good price for what they want, and they have long since ceased to pay five dollars for a test sitting, as all must know who have followed the public experiences of the really great test mediums like Slade and Foster. Let those who love to dwell on such topics talk as they please, it does not alter the fact one iota, and it will be but a few years when physical mediumship will become so common that, as the author of Oesperie said to me, seances will be held on the street and in beer gardens, like the Punch and Judy shows, with a man to pass the hat about for a collection of pennies. Indeed, in some instances it has come to that already. I could name several remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or twenty minutes duration, now willing to accept one or two dollars for a sitting of half an hour, and most of the time they do not earn sufficient to pay their expenses. There are one or two test mediums who are doing well in a financial way, besides causing people to think by their striking tests from the platform before audiences of one thousand persons and upwards, but the large numbers are without doubt brought together as much by the low price of admission as anything else. People will spend ten cents to pass away a couple of hours, when they would not think of spending fifty cents on the same kind of entertainment, and when it comes to one dollar admission the idea is preposterous.

The time is coming, then, when public mediumship will be numbered with the peculiar institutions of the past. Mrs. Hayden, the noted test medium of New York, and Miss Kyser of Cincinnati, who were so successful in platform tests, must have foreseen this state of things when they studied medicine, received diplomas, and gave their entire attention to the medical profession, in which they have both met with marked success. The plain truth is, that the world cannot be forced to respect and reverence any kind of physical phenomenon. We have tried that for forty years and it has been a complete failure. The world to-day has no more respect for a test medium, or indeed any public mediumship, than it has for the man who works the strings of the Punch and Judy.

In France a medium who charges a fee for a sitting is regarded by the majority of skeptics and believers as a human monster. But in America, the medium is considered to be worthy of his hire, and people when they do pay, do so, as a general thing, with good grace. It is seemingly not the money which they care for; it is a lack of reverence, interest, a feeling of utter indifference which possesses the great majority of Americans to-day; they simply attend a seance, talk about it for a few hours after it is over, and then fall back into the same rot of forgetfulness and cold neglect. Those who are really interested abide in the bosom of the churches. They learn what they can outside, but do not part with the old altogether. There is a feeling of conservatism which people are beginning to develop more and more every year. This element is opposed to the crude radicalism which has been so rife for twenty years past, and the church of the future will contain the most spiritual mediums as well as the most cultured intellectuals. To use the words of that well known medium and lecturer, George A. Fuller, editor of *Light on the Way*:

"Spiritualism is no longer a child, and the world is beginning to expect more of its devotees, and Spiritualists ought to demand more of their mediums. The lecturers upon our platform should be more scholarly and dignified, and the tests given of a more definite and convincing nature. A long string of glittering generalities will not convince the skeptic of the future."

Mr. Fuller is right. The time is past when we can expect cultured skeptics to listen to such things, and bow before persons wholly lacking in scientific ability or literary culture. The churches, Mr. Fuller says, are demanding more refinement and culture each year of its clergy, and he asks the ominous and vital question, where our teachers of ability are coming from "to take the place of those retiring to other fields of labor." I have underlined the last six words, as they may give some of our uncultured enthusiasts food for reflection. But are many of our best workers retiring to other fields of labor? It seems so indeed. And in place of them we are being entertained, not with scientific, artistic or spiritual culture, but with metaphysical and theosophic cant, windy theories and gush. Accounts appear every week of the cultured and delighted audiences that listen with evident satisfaction to this kind of teaching, but I feel sure this kind of an audience would not sit in place for ten minutes and listen to Matthew Arnold's great lecture on "The Remnant," or digest a third part of one of Renan's discourses if delivered in English.

It is the shoddiest nonsense to suppose that what our lecturers give us as inspiration, can compare with what the best scientific

and literary minds of the day give us as ordinary truths framed in language far superior in rhetorical dignity and elegant diction.

Our mediums are sadly lacking in that most necessary knowledge of the nineteenth century, which is to be derived from a judicious perusal of the very best books, and the development which springs from conversational intimacy with polished and cultivated intellects. I remember the time when to say that a medium had a mind of his own was tantamount to a declaration of war on general principles. Think of it, ye fanatical and bigoted enthusiasts! Think of a system of religious or ethical teaching which would deny all mental and personal progress to the mediums. The very nature of such a social institution must be at heart mental and servile. Is it any wonder then, that individuals without the slightest training are put forward as inspired teachers, by this class of reasoners? And is it any wonder that critical people attend church instead of the meetings of Spiritualists? But I wish to say here while I think of it, that there is not a liberal society on earth that would employ a speaker like Beecher, or Swing, or Mathew Arnold, giving a salary of five, ten or twenty thousand a year, as the much abused churches do. It is idle folly to assert that people refuse to attend our spiritual meetings on the score of respectability. But granting that people do look upon our public gatherings in this light, who is to blame? Are the speakers to blame for getting up and talking nonsense by the hour, when they are engaged by societies that look to their own sensational points, their queer new fangled doctrines of re-incarnation, mystical theories and absurd criticisms? The Spiritualists themselves are to blame for the manner in which we are looked upon to-day, after forty years of convert making and a success unknown in the history of previous religions. A tree is known by its fruits; Spiritualists are known by the kind of theories they preach, and a medium is known by the kind of manifestations he produces. People neglect that which is mental and materialistic, and finally treat such things with utter contempt. The Spiritualists who are tearing like mad bulls about physical mediumship, will in a year's time be the first to leave them to starve from sheer lack of reverential interest. The same people who now clamor for re-incarnation and mysticism will be among the first to ignore those present speakers who, in a year or two, will find their audiences growing less and less.

I repeat that there can be no permanent virtue, no lasting progress where there is not true culture and real thought. A religion now, which is run by fanatics will never receive accessions excepting from the fanatical and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent the Spiritualists from making it respectable. But the truth is, that no one seems to care much, if we except a few who have from time to time raised a note of warning, what becomes of the cause intellectually. Its teachings do not inspire reverence, but instead, a kind of go-as-you-please walk-round, composed of semi-materialistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of really thoughtful minds, who after witnessing all that can be learned in the seance room or on the rostrum, either become disgusted and tired with the shocking grossness of the phenomenal plane, or retire into the churches and become members of orderly and harmonious congregations.

LIFTING THE VEIL.

Spiritualism Before the Hydesville Rappings.

"Lifting the Veil" is the title to a work which elucidates the grand truths of Spiritualism in an interesting and instructive manner, giving history of early experiences, incidents in connection with mediumistic development, messages from spirits, and wonderful tests of spirit power. The authors relate the following, showing that spirit power is not confined exclusively to any particular race or color:

A REMARKABLE COLORED WOMAN.

Years ago, long before the manifestations through the little girls at Hydesville, one of us saw a negro woman brought from the field of our father in an insensible condition. The woman was brought to the house by negro men who at the time were working in the same field. They laid her on the floor of the portico where we were sitting, saying, "Master, Katy is dead." She was examined and no signs of life were discovered. A physician was sent for who lived some miles distant. When he came he pronounced it to be "determination of blood to the head," and said bleeding would relieve her. He immediately began to bandage her arm preparatory to the operation. But on applying the lancet no blood came—not a drop. Then the other arm was tried, but with no better success. The doctor looked confused. He again examined the woman more carefully and finally pronounced her dead.

She was ordered to be taken to the "quarter," and hot remedies applied, which was done; but the result was the same. She lay thus entranced for two or three days, and all hope of her recovery was gone. Suddenly, however, she arose, seemingly as well as usual, and went again to work without further inconvenience. She could give no account of the strange manner in which she had been affected. This trance condition became of frequent occurrence. It was soon a common thing to find the poor negro medium entranced, though it was some years before she could narrate her interior experiences, and then they were much distorted by the prevailing opinions of the day.

During these years of unintelligible trance the negro had been given to a sister and aunt of ours, whose husband was an orthodox minister. Her change in owners was greatly to her disadvantage materially, yet it seemed to afford conditions for development spiritually.

Soon after her change of homes she began to make strange and sometimes startling disclosures.

She would become entranced at any time or hour, and dictate to each one what they should do or how act; whether they should go on some expected journey or remain at home; warn the family of danger, and prophesy of coming events.

We will remind the reader that all this occurred long before we had heard anything of Modern Spiritualism. Ignorance of spirit return and control is the only excuse to be offered for much of the injustice this poor negro medium suffered from all with whom she came in contact, especially her owners.

Upon one occasion, when the minister was going with rope and whip in hand to punish

"Lifting the Veil: Or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Fiske. Boston: C. O. & R. B. 1887. Chicago: For sale by the Religio-Philosophical Journal Publishing House, P. 300. Price, \$2.

her for not being at work, he was met by the entranced woman, who told him she did not intend that he should lay the weight of that whip upon her, but that he should stand still and remain quiet while she related some of her interior experiences. Said she:

"You now, by an unjust law, hold me bound as your slave, but I shall yet be as free as you are. I have seen the white man who will sign my free papers—here giving a most perfect description of the immortal Lincoln. "Furthermore, I saw a radiant presence approach me. At first it seemed but a cloud in the distance, yet it gradually grew nearer, and nearer, until it was within three feet from where I stood. Then it seemed to open out and envelop me, and a man, clad in shining garments, stood before me. I thought it was the Christ; whereupon I asked, 'Master, are you our Savior?' He replied, 'No.' 'Then are you the angel Gabriel?' 'No,' he answered, 'I am one who long ago was held in creedal bondage. Death broke the chains of that bondage and made me free; behold, I come to the lowly of earth, and to those who are oppressed by the galling chains of slavery, in the Christ spirit. I come to help open the eyes of the blind, and set the captives free—I am your guide; follow me.' And so, sir, he first took me to a beautiful country, whose surface was covered with trees and flowers of rare beauty and luxuriant growth; whose landscapes were interspersed with hill and dale, much like our own earth. Streams clear as crystal were winding through the valleys, whose musical rippling of waters fell like enchantment upon our ear. This, my guide told me, was heaven. I was grieved because I saw no God, no Christ. Yet I met many who had come out of great tribulation, which both I and you have known. Soon my guide said, 'We will go,' and we began to descend; the scenery all the while becoming grosser and less attractive, the trees assuming a wilted appearance, the flowers becoming less fragrant. Mingled voices of sighs and groans were beginning to reach ours. My guide, on beholding my look of perplexity, informed me that we were journeying to the region of darkness."

"The scenery now began to grow repulsive. Dark spirits were seen rushing recklessly over roads that had grown black and muddy. We saw, not far from the one in which we were going, a large, black hall. It was so very black I thought it built of tar. By request of my guide we approached it, and he said, 'Behold the half-way place between Heaven and Hell.' I looked in, and behold a lurid kind of light that seemed to emanate from the inmates of this dismal place. By this light I was enabled to see a woman, perfectly nude, lying upon a table in the center of the room; all were black. A deck of cards lay upon the breast of the woman, and she was surrounded by drunken, hideous beings, in the form of men. At the woman's head was a jug of whiskey, from whose top issued flames of fire. The men were engaged in fierce altercations over the woman; their oaths and curses were terrible to hear. Wicked, sir, as I know I am, they made me tremble. 'The half-way place between Heaven and Hell.—Women, Cards, and Whiskey,' said my guide. Then on we passed until the scene became so horrifying that it is beyond the power of language to describe it. Human tongue could not tell it."

This was the first communication of that nature the poor slave ever gave. All who heard it were for the time spell-bound. Each one knew her to be utterly incapable, within herself, of any such manifestation. The minister was perplexed. The whip had dropped from his hand and lay beside him. He seemed for a moment dazed, then turned and entered the house, the worse whipped of the two. For some time he sat pondering in his mind what manner of woman this could be. Then he arose, saying, as it has many times been said by the clergy, "She hath a devil."

The negro was warned that if she persisted in this kind of demonstration she would be sent away and sold; yet the manifestations would be given as usual.

Not long after this, her young mistress, of whom she was very fond, was to be sent from home to a distant college. Her mother was employed arranging her wardrobe and packing her trunk, preparatory to her departure, when the negro came hurriedly in, saying to her mistress, "You must not let the child go; if you do you will never see her again."

But, as was the custom, the woman was denounced and repulsed. The young girl was sent away, and in a short time passed to a higher life.

The mother was informed of the sad event by the medium some days before the intelligence came from material sources.

The negro had been hired out after the young girl left home, and was passing the house on an errand. Her mistress was looking at her at the time. She saw the negro suddenly stop as she got opposite the house; she saw her stand a moment, then open her arms, and clasp them upon her breast. After this, the woman came quickly to where her mistress stood, saying, "Mistress, your child is dead. She died yesterday, just before the sun went down. She met me where you saw me stop, and I reached out my arms to embrace her; but they seemed to pass through her form, and my arms were empty. She said, 'Mammy, you can't touch me; I am a spirit. Go to my mother and tell her not to weep; I am well and happy. Say to her that papa will be home in three days, and will tell her all. I will meet you all again. Go to my mother now.'"

WARNED WHILE ASLEEP.

Dr. Fonda's Strange Dreams and Pre-sentiments.

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, of Jefferson park, "but the warning given me about the burglary of my safe is something I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my house. These abnormal conditions probably predisposed me to receive the warning. Saturday night I dreamed three times hand-running that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my book-keeper, was away on her vacation, and I had a young man named Thomas acting in her stead."

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon I was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store. 'Mark,' I said, 'I must go down to the store; there's something wrong with the safe.' 'Oh, nonsense,' said he.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: 'Hello, Lou, what are you doing here?' He made no answer. I said: 'What did you lock yourself in for?' Still no reply. I went back and found a man crouching behind the counter with his hands full of money, just in the attitude I had seen in my dreams. I turned him around, and there was the same face I had seen. I was so taken back that I didn't know what to do, and then the man broke away from me. Reynolds caught him, and, with the assistance of some gentlemen who were passing by he was secured.—Chicago Mail, Aug. 4.

Opening of the Season at Cassadaga.

Improvements on the Grounds—Doctrines of the Spiritualists—Inspirational Poetry—Notes and News of the Camp.

To the Editor of the Religio-Philosophical Journal.

The season at Cassadaga opened last Saturday, with a lecture by Lyman C. Howe. The attendance is good, for the first of the season. Several new cottages have been built recently, and many improvements are noticeable. Shrubbery and flower beds beautify the grounds, and a general air of thrift pervades the place. The old hotel has been entirely rebuilt, and converted into a fine three story structure with broad verandas. It has been newly furnished and refitted throughout, and under the management of Mr. Edwards now offers excellent accommodations to guests, at moderate rates.

The amphitheater has been enlarged, and furnished with cushioned pews, from the old Methodist church of Jamestown. It is beautifully decorated with ferns and flowers, and pictures of Emerson, Longfellow, Denton and others are hung upon the stage.

Sunday is generally the big day at Cassadaga, and the first Sunday of the season witnessed a goodly attendance. The speaker of the morning was Miss Jennie B. Hagan, a pleasant faced and sweet-voiced young lady of the East. She called for subjects from the audience, for her discourse, and the following were given her: "Retribution," "The Bible," "Difference between Inspiration and Revelation," and "Spiritualism as a Religion." She handled her subjects in a very interesting manner, and the inquiring listener gained a good idea of the doctrines of the Spiritualists. She declared that the one word which expresses the religion of the Spiritualists is reciprocity. She stated that Spiritualists believe in God, as a spirit, in immortality, and in right living as the condition of salvation or happiness. She said "we have a heaven and hell, which are as real to us as the heaven and hell of the orthodox are to them. We believe that heaven is within, and that hell is too often not very far away from us. But we substitute eternal progression for eternal punishment. We have a creed, which is, do right for the sake of right. How simple,—and yet how difficult to observe!" At the close of her lecture she gave an impromptu poem, on the religion of Spiritualism. It was a remarkable production, and when it is remembered that she has delivered scores of these poems, without any previous preparation or knowledge of the subjects, one must indeed pause to consider such a marvellous phenomenon.

In the afternoon Lyman C. Howe delivered a lecture on the "Battles of Life." It was thoughtful and eloquent, reviewing in a philosophical manner the evolution of the spiritual man, and the part played by conflict in that evolution. He portrayed the struggles and antagonisms of the race's early development, and showed how the grosser forces were now becoming spiritualized, and finding expression in noble works of philanthropy. The discourse was thoroughly optimistic, showing the beneficent use of conflict and struggle in the development of life. At the close of his lecture Mr. Howe delivered a poem whose extemporaneous nature was clearly demonstrated by the fact that the noise and whistle of a passing train was caught up and woven into his verse by the eloquent speaker. The poem produced a marked effect upon the audience, delivered as it was with the fire and rush of spontaneous genius. If these poems are not as claimed, the inspiration of disembodied spirits, they at least demonstrate the existence of a hitherto unknown faculty of the human mind, for history furnishes no parallel to such phenomena. They deserve the careful study of psychologists, and the attention of all thoughtful people.

If one wishes to investigate the phenomena which are exciting such widespread interest in these days he will find abundant opportunity here. Among the mediums on the grounds are W. A. Mansfield and Charles Watkins, both famous for elate writing. Watkins is the "Psychic" with whom Joseph Cook experimented some time ago. Among the speakers who are to address the meetings during the week are Lyman C. Howe, Jennie B. Hagan, Mrs. Clara Watson and Mrs. Cora L. V. Richmond. The famous Northwestern orchestra of Meadville is engaged for the season, and furnishes the best class of music for the meetings. Every Wednesday and Saturday evening hops are held in the amphitheater, and are well patronized by campers and people from outside. On the whole, Cassadaga is a charming spot at which to spend a few days or weeks of the summer. The three lakes furnish excellent boating and fishing and the place is so quiet and retired that one gains a complete rest from the busy world. For those who sympathize with the Spiritualist movement, or for those who wish to investigate its claims and doctrines, Cassadaga is an excellent place to visit.

August 1st.

Herr von Lade, the famous cultivator of rare species of grapes at Gelsenheim, in the Rheingau, has just celebrated his 70th birthday. He received, among other congratulatory letters, the following from Prince Bismarck: "I envy you your unfettered devotion to your darling occupation in the evening of your life. The world of plants is more susceptible of the nurture bestowed upon it and more grateful for it than the political world. It was the ideal of my own younger years to end my days as a gray headed old fellow in a garden with pruning-knife in hand and free from all outside cares."

The Concord School of Philosophy has had an enjoyable and instructive session and any man who would speak disrespectfully of that aggregation of New England intellects chuckle-headed person that would not hesitate to go to sleep and snore over one of the Rev. Joseph Cook's sermons.—Chicago Tribune.

For the Religio-Philosophical Journal.
Evolution the Basis of Political Economy.

BY LEON.

Number Three.

"I had a dream which was not all a dream.
The bright sun was extinguished and the stars
hid under darkness in the eternal space.
Rayless and pathless the icy earth.
Swung blind and blackening in the moonless air:
Morn came and went--and came and brought no day.

..... The world was void.
The populous and the powerful was a lump
A lump of death--a chaos of hard clay.

Byron.

As spirit is the active and matter the passive agent in evolution, and as matter has nothing to do with the process save to respond to the form of the spirit impulse and become an organism equal to the exercise of its faculties, it may be asked why the various types in the animal and vegetable world are continued. To this we answer: The work which these types were called out to perform is yet unfinished, but will continue to go on until the last human soul has been born upon the earth. The little moss plant will continue to gather its atoms of matter upon the rock, as it did in the early ages, elaborate its mite of the vital principle and empty it into the great homogeneous reservoir of life, as it did millions of years ago.

But it is moss still and can no more become a California Redwood with a circumference of one hundred and an altitude of four hundred feet, than a tadpole can grow into a mastodon. But the immaterial germ which its insignificant form once held, has long since, probably, grown up to a capacity sufficient to fill the gigantic type mentioned. I am aware that the mind which is unaccustomed to a contemplation of this matter, will find it difficult to conceive of the evolution of a fully organized being by the simple intervention of surrounding elements; but the gestation and birth of all animal life is the same thing in effect.

Certainly no one can deny that such an evolution is possible; nay, even an imperative necessity, were all the necessary materials and conditions at once present. Undoubtedly the conjunction of the necessary material and circumstances produces the simple cell endowed with life, and would not an augmentation of like causes produce more complex results, including the highest animal and even the human organism, if carried far enough?

If the reader is disposed to look upon such a theory as impossible let him take a lesson from spontaneous generation as it may be seen to-day, although nature's creative forces are now well nigh exhausted. Put decaying organic matter in water; bring the microscope to bear upon it, and millions of living infusoria will soon make their appearance. In this generation of life, or this formation of the simplest type, we can recognize but two material elements, vegetable matter and water, conjoined with two conditions, temperature and decay. To these we may add the organic impulse, and thus make the combined forces engaged in producing the amoeba, represented by the figure 5; there being perceptible to our senses five conditions active in the production of the evolution. This animalcule is simply a living mass having no capacities save of motion and absorption of food upon the external surface.

Again, another type of animalcule, a little higher in organization and capacity may be generated; it is called the *enterocoele*, and has a rude mouth and intestinal canal. Now, in the evolution of the latter there has probably been present an additional element of causation, though imperceptible to our senses. This added element may have been included in the demand for organization. The vital impulse, differently responded to by the same material elements and conditions that formed the simpler product, would indicate that the cause of the change might be found in the impulse. Thus the figure 6 would represent the number of the elements of causation engaged in the evolution of the *enterocoele*.

Let us look closely into our premises and see if our conclusions are not warranted: In a single drop of water we have seen generated two varieties of organized life. They sprung into existence at the same moment, and so far as we can see from the same causes. But they differ in digestive capacity. The amoeba has this capacity but in its lowest possible form; merely rudimentary, and it lives by external absorption. Here is a rudimentary faculty or function without an organ for its exercise. The next evolution, the *enterocoele*, is more complex, having an alimentary canal for the digestion of its food. In the first we see the evolution of the function; in the second, the organ for its more perfect exercise. Now, is the evolution of this organ the result of chance, or of some physical law which moulds matter into such shape as to carry out automatically or chemically the processes of digestion? Or has the digestive impulse been acquired by the grade life-principle, and has it made a demand upon matter for an organ through which to act and thereby more rapidly and effectually build up a thousand animal forms?

Is the alimentary canal the want, and the function of digestion its supply? or is the function or impulse of digestion the demand to which nature has responded by the evolution of a corresponding organ? To affirm the latter is, I think, the more logical. I have already suggested that the sixth element which was added to raise the scale of the evolutionary product one degree higher might have been the digestive impulse or demand. I now claim that the premises warrant the conclusion that such is the case. There are indications of flows and ebbs in the life-forces of the universe which reminds us of the ocean-tides. First came the swelling of the tide of vegetation, increasing in force until the earth's surface was covered with a growth, the density and magnitude of which would astonish us now if we could behold it. When this vegetable wave was at its highest flood, animal life appeared on the earth and began to swell toward that flood which culminated in the evolution of man. In the birth of man nature accomplished her purpose, and animal life began to ebb away. The great trees are gone and the lesser ones that to us seem great, are going. Of the grand old Redwood only a little cluster or two are left, and they, even if protected from man's reckless destructiveness, will soon pass away. The largest animals are gone, extinct thousands of years; and the largest of those remaining to historic times rapidly passing away, partly from the destructive weapons now in use by men and partly in obedience to the law of decadence which came into existence with man, and which enforces itself against all things save mentality. There was begun the struggle, and the soul already gives evidence of fitness for immortality by its capacity to "survive the wreck of matter and the crush of worlds," in their organized capacity.

I have no doubt that this ebb of the tide of vital force, once so powerful that the impulse of organization was everywhere irresistible, will continue until every vegetable, animal and man shall have passed from earth, and the globe itself exhausted in the evolution of souls, shall drop, a dead world, into the orbit of some young and vigorous planet and there play the role of moon. That this vital force which makes possible the projection of spirit or soul upon the material plane, decreases as mentality increases, we have abundant evidence. It was anciently said that men grew weaker and wiser. It were better said that men grew wiser and weaker. The higher the grade of spiritual and intellectual culture reached by us, the fewer will our progeny be, and of those born, many will have feet too tender to tread earth's thorny paths to adult age. The ratio of increase in population being inverse to the increase of intelligence, as education and refinement are diffused among the masses, the rate of increase in population will decline until its line of equilibrium shall have been passed and the race shall gradually become extinct. Mentality, spirit or soul, being the objective point of evolution, nature will not divide between two bodies a quantity which one may contain. As the degree of mental activity in children at birth increases, the numerical and physical strength of the race declines. These facts should be remembered and pondered upon by all, for they sweep away whole volumes of nonsense which have been dignified with the name of political economy and they will again be referred to before we leave our subject finally.

At the climax of animal life, the creative impulse having become an irresistible power, it is not difficult to understand that the forces that evolved the animalcule could be multiplied by hundreds or thousands and even carried far beyond the point of perfection that was necessary to evolve the human race as it first appeared on earth. But the result attained by the evolution of man was sufficient for nature's purpose. For that there was a purpose at every step in evolution, "all nature cries aloud." That purpose will be stated in our next paper, and will prove to the careful and conscientious student the cipher key by which may be read the solution of all our social problems.

(To be Continued.)

Late August Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Mrs. Julia Ward Howe adorns the opening page of this monthly for August. Snubbin' through Jersey is an illustrated article of interest. The Hundredth Man by Frank Stockton is continued, also the history of Abraham Lincoln. Joel Chandler Harris contributes the first part of *Azalia* which will be welcomed by many. The Poem *Not in* to say, by James Whitcomb Riley is characteristic of the author. A. W. Greely's *Our Kivikto* is an episode of the Lady Franklin Bay Expedition. William Earl Hilditch's paper entitled *Is It a Piece of a Comet?* will interest many students. The War Series is full of incidents and with poems, Topics of the Times and the usual Letters, etc., furnish good reading for this month.

WIDE AWAKE. (Boston.) The contents of the mid-summer *Wide Awake* are replete with good things. A charming frontispiece greets the reader and it is followed by a tender poem entitled *As I would have it*. A dark night's work is a story about Dakota. A timely article at this season is *Concord: Her Highways and Byways*, with illustrations--this is the first part and the following will no doubt be as interesting. The Story of Kean Bluffs is continued, also Bird-Talk. Mary Rebecca Hart tells how Ned sealed Mr. Washington. The serials are as readable as ever, and the poems, jingles and pictures aid in making a most delightful table of contents.

THE FORUM. (New York.) Gov. J. B. Foraker opens this month's *Forum* with an article upon the return of the Republican party; this is followed by Has Ireland a grievance? and The Forgotten Cause of Poverty. Edward Eggleston continues his instructive and entertaining series of articles The books that have helped me. An Outside view of Revivals; What is the Object of Life? The Choice of an Occupation; Alcohol in High Latitudes; Why we have no great Artists; The Progress of Co-education, and Conditions of Industrial Peace make up a most valuable number.

LE LOTUS. (Paris, France.) Monsieur F. K. Gaborian, has founded a philosophical monthly under the above title, and announces it as being under the inspiration of H. P. Blavatsky. The editor is an enthusiastic theosophist and promises contributions from some of the best French writers. The monthly is printed in the French language.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October, 1886: The Divine Pyramider of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathematical Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE HOMILETIC REVIEW. (New York.) The several departments of this magazine of religious thought, sermon literature and discussions on practical issues are up to the general standard.

THE FREETHINKER'S MAGAZINE. (Buffalo, N. Y.) Contents: Alcohol poisoning; The Gospel of Jesus; The Declaration of Independence; Spiritualism; Fools and Gods; Literary and Editorial Departments.

BABYHOOD. (New York.) Articles of interest upon the following subjects: Infant Hygiene, Methods of Nursing, Dress, Home training and instruction will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for July: Christ-Creeds and Church-words Contrasted; Conversation; Meeting of the American Akademie; A Word to friends.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Societies of Shakers and those interested can glean much information from its pages.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual short stories fill the pages of this monthly for children and the illustrations cannot be excelled.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) A varied and suggestive table of contents from many sources fills the August *Mental Science Magazine*.

HOME KNOWLEDGE. (New York.) This excellent knowledge monthly has a varied table of contents for August.

A police watch is to be kept upon the members of the British House of Commons belonging to the Irish National League.

Rhode Island, it is reported, has more liquor places open than before the prohibitory amendment was adopted.

The heaviest man in New Hampshire is dead. His name was Frank Brown; he was a farmer near Dover, he weighed 423 pounds, and he died suddenly Monday.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

THE HIDDEN WAY ACROSS THE THRESHOLD; or, The Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with a Few Occasional Phrases as Possible, by J. C. Street, A. B. N. Fellow of the Order S. S. S. and of the Brotherhood Z. Z. R. Z. Z. 8vo, cloth, pp. 287. Boston: Lee & Shepard.

A Princeton Professor of Rhetoric once returned a student's essay without other criticism than the placing of quotation marks at its beginning and end. But such disposition of Mr. Street's work would be lame indeed. Not only does he give page after page of other writers as if his own, but he distributes these stolen treasures with a parade of lofty, yet tender, morality, and in phrases of the sweetest and most alluring piety. "Dear Pilgrim of Truth," he says, "may this imperfect, humble effort prove a beacon-light of Spirit," and then hands to the Pilgrim morsels fished from "Isis" and the "Path." He even claims inspiration: "We are writing," says he, "by no rush-light. The glow that guides our penicils down from a higher host of illumination," and, after 557 pages of thought pilfered from others, and twaddle contributed by himself, complacently points upward and murmurs, "Our seeds of golden thought have all run out, and the dictating Intelligence is still. And he said unto me, it is finished."

But we have not finished with Mr. Street. Let us trace up the dictating Intelligence. Page 2 of his introduction is from No. 1, Vol. 1, of the Path, page 49 comes from the Path of May, '96, page 53. From the same source also are pages 50 and 51. Page 316 comes from Murdu Jot's article on Seraphim, and page 394 from Dr. Buck's Primary Concepts,--both contributions to the Path. A passage on pages 364 and 365 is cribbed bodily from the *Upanishads*. Pages 413-4 are from Madame Blavatsky's article on Reincarnation and the last volume of the *Unveiled*. From *Isis Unveiled* Esoteric Buddhism we have page 415. What Mr. Street calls his "precious thoughts" have been, he admits, "gleaned from Angels and Men." As to angelic sources we are unable to speak positively, but the word "purloined" would seem more precise in the other case; for, with the exception of St. Paul and other writers dangerously well known, few receive credit for what is taken from them. Of the original matter, if indeed one may predicate originality of a writer under the influence of a Dictating Intelligence,--one sentence in the introduction receives our unqualified acquiescence. "The charge of plagiarism may be justly brought."

The book is rambling, discursive, frothy, ill-digested, hazy, verbose, and sentimental. It mistakes truth for godliness. Sometimes it is absolute nonsense. "Does it mean by 'the exalted spiritual and caste of Brahmin'?" Or this: "It will be found that all the devils of the universe are being in the symbols of the mind, brought into life through extreme grounds between our material and spiritual organization."

We note an unctuous flavor suggestive of the Rev. Mr. Chadband. "Dear Pilgrim of Light," "Dear Reader," "Dear Brethren of the Illuminati," etc., continually resound. "In one place his inordinate habit of verbal borrowing leads him to address us as 'Dear Brethren on the Threshold,'--a phrase which would have set Bulwer against him and is far from reassuring to a neophyte."

There is, of course, some good in this book. There could hardly be 557 pages of unredeemed rubbish. Exhortations to purity, beneficence and spirituality are always healthy. Much in the chapter on Astral Light is valuable. But the error of credulity and pretension is never absent, and no book can be salutary which is false in its claims, charlatanism in its prescriptions, and sickly in its tone. No system of religious teaching,--Christianity, Spiritualism, Theosophy, what you will, gains from any literary work lacking the ring of true metal. The author (or compiler) of *The Hidden Way* should reread two most suggestive passages in his book. On page 7: "Liquor and cracklings are often charged against Pilgrims of Spiritual Knowledge, sometimes justly, no doubt; and the stigma may be the means of bringing them to see themselves as others see them." The other is on page 55, and how excellent it is! Perhaps it came from the Dictating Intelligence. "If you would remain in peace, remain insignificant."

Here is one of the revenue promoters which Mr. Street used in 1885, and the money thus coaxed out of fools may have helped him to inflict upon a suffering world his "Hidden Way": "Amulet Egyptian, a Sure Protection from all Contagious Diseases, Cholera, etc.... The Arab-Egyptian Secret of Ingredients that proved so effectual against the Great Plague of Europe of 1665 to 1713. One Dollar and Fifty Cents. The first and only proof of his charlatanism is needed, and with this the *JOURNAL* commends to the tender mercies of the fool-killer all who put their trust in his vapors.

THE NEW BIRTH. A Chapter on Mind-Cure, by Rev. L. P. Mercer. Chicago: Charles H. Kerr & Company. Price 50 cents.

The author has here presented the doctrine of the "New Birth," in a most attractive form, arranging his thought in the order with, and in conformity to, the theories of Emanuel Swedenborg, of whom he is a disciple. The psychical wave which is now sweeping over the whole world, and for which the investigation of Spiritualism has done more than all other efforts combined, is here interpreted as the dawning of a new era, in which the "New Church" will come into power. Such is human nature in its ability to principle, individually considered. To the intelligent and spiritually-minded Spiritualist, much of Swedenborg's teachings are exceeded not only as true, but wholly in accord with those now being given through spiritualists speakers in their own ranks, though Spiritualists have progressed beyond the recognition of merely an isolated seer in the world's history; the "Communion with angels," is an ever-present reality.

When upon page 6 Dr. Mercer says, in speaking of the Christian order: "Then through the spiritual world He produced the natural world, an image and likeness of corresponding things which He would put into man's nature," does He not know that this is the philosophy of Spiritualism? That which Swedenborg taught, Jesus taught, and which Jesus taught, Moore taught, and by each of these links in the chain of human history we are carried back to the book of Genesis, of which Prof. J. Dana of Yale said, in the first lecture of the series on "Evolution": "The only source of information of the creation which we have, is this first chapter of Genesis, and this must be inspired."

To assume that only the "New Church" has the divine revelation is dogmatic in the extreme. When the author interprets the psychical wave as the effort of the Lord to establish the "New Church," and then says further on, "Here the New Church stands unmoved in the midst of all these fluctuations, she has divine revelation from the Lord," Spiritualists have the right to protest. Their faith in a New Church is based upon the altar built in every human soul, round which the angels sing perpetually of the divinity of humanity; this is the New Church of the future.

The author's idea of the personal presence of God in the world, in the person of Jesus of Nazareth, when he says, "God came into the world, and took our nature upon Him, etc.," is one of the unthinkable, the presentation of which by all of the orthodox churches is largely responsible for so many infidels. But when he says, "We are members one of another," "The spiritual world with the spirits good and evil who have entered it, acts like a soul invisibly influencing the course of all things here," "You cannot love the same evil without having the infernal error for intimate companions," he shows for every misconception of minor points; this the *JOURNAL* has vigorously proclaimed for many years.

In his chapter on Mind-Cure, in referring to the spiritual causes of physical ailments, he says, "The mighty factors of unbelief, superstition, and disease we have to deal with." "These things cannot be dismissed with a denial; nor can they be rendered as though they were not, by the persuasion that they are not." Here is a great truth for every Christian Scientist, Metaphysician or Mind-Cure healer, who assumes that denial is destruction of disease. There is so much of profit in the perusal of this book that we are tempted to say, in the "New Birth" and the "Mind-Cure" will do well to read it.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 13, 1887.

The Statutory Definition of Medical Practice.

The Illinois Legislature at its recent session was persuaded by such of the Illinois doctors as cannot stand competition, to tinker at the "Medical Law" once more. This time the doctors have made a great stride in the direction they aim for; namely, shutting off competition. They have gotten a statutory definition of the phrase, "practicing medicine." The New York doctors of this sort have for years struggled without success to accomplish this result. The courts there have decided that the old time and righteous meaning of the phrase contemplated and necessitated the use of drugs. Persons who did not prescribe drugs, the New York courts have decided were not amenable as illegally practicing medicine, though treating and prescribing for the sick.

What the New York doctors could not do the Illinois doctors have succeeded in doing. Section 10 of the so-called health laws of the last session declares: "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on, or prescribe for any physical ailment of another. But nothing in this act shall be construed to prohibit services in cases of emergency or the domestic administration of family medicines."

These are some features of this short and comprehensive, though simple section, which will arrest attention. The true inwardness of the sop "services in cases of emergency," is apparent; it furnishes a path for the medical inquisitor to retreat if closely pressed, and does not seriously interfere with the medical fee-bill. Why such services, which would be just as valuable when a doctor was present as when none could be had, are not to be tolerated always, the statute don't explain, but all can perceive. The recognition of "family medicines," which all the medical fraternity who can't stand competition, have always opposed, is a sop to the patient medicine proprietors whose opposition is fatal to "medical laws" before any legislation.

It is a notorious fact, of which no denial is even attempted, that the people of Illinois have never asked to have the practice of medicine regulated. The whole scheme is the work of doctors whose professional abilities are not equal to their ambition for pelf, and of other doctors who are proprietors of one-horse medical colleges whose halls would be vacant without some statutory "come-along" whereby patrons can be corralled. The effect of such laws is demoralizing not only to the medical profession but to the public. In addition to declaring who should practice, to make a statute which should expressly relieve an individual from the legal obligation of paying for services rendered seemed to those wily doctors a good scheme whereby to secure the support of the dishonest class in the State, and to afford a tempting bait to the morally weak but cowardly who needed the authority of a statute to give them grit enough to do a mean thing by cheating their "irregular" medical attendants. The effect of this double-bait upon the morally obtuse is very well shown by an incident lately published in the *Seima (Ala.) Times*, as follows:

The reason assigned by a dandy in a Justice's court yesterday for not paying a debt he owed an old woman who had done some work for him was "cause she had done got no diploma for doing that work." He was told by the court that the absence of a "diploma" should not absolve him from paying his debts.

The spirit which animated this dandy inspires plenty of white folks, and to stimulate it in the interest of the diplomatised doctors is the evident purpose of the statute.

The secular press of Illinois, when not hoodled or bulldozed by the doctors, is very free to express its contempt for this legislative bolstering of incompetents and empty

colleges. Here is what the *Chicago Times* says of it:

A state board of health is usually composed of a doctor who makes a profession of the business, and some clerks who assist in carrying details into effect. Its main mission is to see that the existence is protected from year to year; and that proper legislative appropriations are made to keep the body in operation; and to keep an eye on Italy, South America, and other remote points for the purpose of discovering a case of cholera or yellow fever, which it at once announces as certain, this year, to visit this country, and hence the need of strengthening the hands of the board with more funds.

Speaking of the desire of Dr. Rauch, secretary of the Illinois State Board of Health, to enlarge the powers of the Board and consequently of himself as executive officer of the same and servant of the incompetents and the colleges, the *Times* says:

Don't extend the powers of Dr. Rauch any further. He has already got possession of a goodly share of things, and if he be not restrained he will continue encroaching until he gets what he is aiming for—to wit, the earth.

No law can be enforced unless it is sustained by the sentiment of the people, and nothing is surer than that the people of Illinois do not approve of this wealth-promoting legislation for a class. The rascals who for years robbed Cook County did so with a recklessness born of the indifference and apathy of the public. When by a long struggle on the part of patriotic and public spirited citizens, public sentiment was awakened and educated so as to assert itself on the side of honesty, these hoodlers were brought to book and sentenced to the penitentiary. And this cataclysm of virtue has wrecked or badly damaged the reputation of a number of diplomatised physicians who had been advancing their interests by the aid of the hoodlers, but still in strict compliance with the letter of the code of medical ethics. By and by public sentiment will wake up to a realization of the injustice and iniquity of these "medical laws" and the tyranny of the clique in whose interest they were enacted. When that period comes, there will be another earthquake. And in the meantime the JOURNAL advises all reputable healers of whatever school to possess their souls in peace and go steadily forward in their vocation, fearing neither Dr. Rauch nor the unconstitutional provisions of the statutes under which he and his confederates seek to abridge and restrict the rights of the people. If any reputable practitioner of the healing art who treats without drugs is molested in his or her practice, let them invite prosecution, and communicate with the RELIGIO-PHILOSOPHICAL JOURNAL for further advice and assistance.

The Constitution and the Celebration of the Centennial of its Signing.

The Legislature of New Jersey on the 2nd day of June, 1886, passed resolutions inviting the Governors and Representatives of the thirteen original States to assemble in Philadelphia to consider the propriety of a national celebration of the centennial anniversary of the framing and promulgation of the constitution of the United States. In accordance with this invitation a convention of the Governors and Representatives of the thirteen Colonial States and of citizens was held at Philadelphia, September 17th, 1886, in the Hall of the Carpenters' Company. There were present the Governors of Delaware, Georgia, Maryland, New York, Pennsylvania, Rhode Island, South Carolina and Virginia.

In consequence of resolutions adopted at this meeting letters were addressed by the Hon. Fitzhugh Lee, Governor of Virginia, as chairman of the Committee of Governors of the Colonial states, to the Governors of all the States and Territories of the Union, inviting them to appoint commissioners to be present at a convention to be held at Philadelphia, December 2nd, 1886. In response to this request commissioners were appointed by the Governors of the following States and Territories, viz.: Connecticut, Delaware, Florida, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Virginia, West Virginia, Dakota, Idaho, Montana, Wyoming.

This convention of December 2, 1886, elected Hon. John A. Kasson, of Iowa, president and Hampton L. Carson, Esq., of Philadelphia, secretary. A sub-commission was selected, of which Amos R. Little, Esq., was made chairman, the president and secretary of the convention being added as ex officio members. A committee of citizens was also formed, of which Thomas Cochran, Esq., was selected as chairman. The name of "The Constitutional Centennial Commission" was adopted as the name of the commission, and it was resolved, in regard to the proposed celebration at Philadelphia in September, 1887, that there be an oration and poem in commemoration of the signing of the constitution; that there be a military display, in which the United States shall be invited to be represented by each branch of its military and naval service; that the States and Territories, and the District of Columbia shall be invited to be represented by their militia and volunteer service; that the President of the United States be requested to designate officers to command the same; that there be an industrial procession; that invitations to participate in the celebration be extended to the President of the United States and his Cabinet, the Federal Judiciary, Congress and the representatives of all departments of the National Government, to the governors of each State and Territory, to the judiciaries and legislatures of the same and the representatives of the several departments thereof, to the Commissioners of the District of Columbia and to the various civic organizations and associations of the Union, and that the resident representatives of foreign govern-

ments having friendly relations with the United States be invited to participate; that there be created a suitable memorial in the City of Philadelphia, commemorative of the signing and adoption of the constitution and of the progress of the nation since that period.

1862—Personal—1887.

Twenty-five years ago the nineteenth of this month the present editor of the JOURNAL did the wisest and best act of his life, he got married. He didn't stop then to consider the wisdom of the step; but now after a quarter of a century has elapsed, he can speak out of the fullness of his experience. Then he was only a boy, but a few months past his twenty-first birthday, with soul and energies bound up in duty to his country. This year before, he had kissed his sweetheart farewell and gone off to aid in suppressing the slaveholders' rebellion. With no knowledge of the art of war, nor much physical strength, but possessed by the same spirit that inspired hundreds of thousands of comrades, he went forth to do battle as best he could. In sickness and in danger, in camp and on the battlefield, the spirit of the girl he left behind was an ever present support and inspiration.

When, a year after the first leave-taking, he was sent home with a short leave of absence to regain health lost in the field, he felt it were better in view of the exigencies of war to give this heart-companion, this alter ego a right which would be recognized in case she should be called upon to nurse him in hospital or mourn him as one of the silent army. She felt so too. He returned to his command in a few days, feeling that this brave strong friend had become a part of himself and that come what might, all would be well—and it ever has been. In prosperity and adversity, in joy and in sorrow, she has always been at his side, a devoted wife, affectionate mother, wise counsellor, and firm support. And now after twenty-five years, though threads of silver glisten in her golden hair, her heart is as warm, her devotion as great, her courage as undaunted as on that day when in the glory of young womanhood she stood beside the blue-coated, bronzed faced young fellow and heard the preacher pronounce them "man and wife."

Though now not without the courage of his youth the editor don't dare show this writing at home until after publication. His old friend Robert Collier has a habit of taking a congregation into his confidence and telling them in his unique warm-hearted way all about what a comfort and aid his wife has ever been. So with this precedent the JOURNAL editor ventures to share with his readers just this once, that which the wife might shrink from allowing.

He wishes it were possible to assemble at this anniversary the host of staunch friends whose interest in the JOURNAL and personal friendship have been well tried; between whom and himself has grown a bond not less strong than the tie of consanguinity. Thousands of these good people he has never seen and never will in this life, yet they are as close to him as though daily met on the street or in the home.

Sometime, beyond the river of Death, such a gathering may be practicable. Probably when twenty-five years more have passed and the golden wedding is to be celebrated, we shall from our home in spirit life summon to the feast many of those who read these lines, and a host of other friends already "gone before" and now aiding to fit the denizens of earth for their next-world career.

Crime Against The Doctors.

The 6-year-old son of Bernard Green, near Bennettsville, Ind., was recently run over by a heavy wagon and his right leg crushed. The father knew that the leg must come off and, after vainly trying to get a surgeon, decided to perform the operation himself. He had no instrument with the exception of a razor and a small meat saw, but with these he took off the leg neatly, and the boy recovered from the shock and is getting well. Surgeons say that the job was as successful as any one could ask.—*Exchange*.

This unwarranted assumption of the prerogative of the medical profession by Mr. Green is an act not to be lightly forgiven. To affirm that in this country where doctors swarm in every community Mr. Green could not secure one, is a manifest error. What seriously aggravates his offense is the fact that he successfully performed the surgical feat; had he killed the little fellow by his bungling, the doctors might have forgiven him for infringing upon their bailiwick, but now they never can—no, never! It were bad enough in all conscience to swindle them out of a job but to have successfully competed with them, and still worse, with such unconventional surgical instruments as a razor and a meat saw is too grievous a sin to be overlooked.

Truly these be degenerate days when the authority of the "regular" physician and priest is cavilled at by ignorant laymen, when a father prefers to save his child's life in an irregular way and when the dear people will not bow down and worship the cloth. Verily, a return to the good old times is absolutely necessary to the salvation from mediocrity and imbecility of a large body of doctors and preachers. Competent doctors and surgeons, and preachers who love God and humanity more than theology, are coming to have things all their own way in their professions, and unless the authority of the State is soon exercised with a severe hand the incompetents and bigots will be forced to become aldermen, county commissioners, street car drivers, and vendors of circus lemonade.

Transition of H. B. Champion.

On the 3rd inst., after several years of great suffering, at times most excruciating, Bro. H. B. Champion was released from earth. His fruit ranch in the Santa Clara valley adjoined that of Mrs. E. L. Watson, and for sometime he had been a member of her household, having no home of his own. Last year the editor of the JOURNAL and his family spent a week in the delightful home of Mrs. Watson, and they treasure the memory of that visit as one of the happiest chapters in all their experience. The octogenarian, "Uncle Jont"—a relative of Mr. Watson, with his quiet, sensible, peace inspiring influence, Mr. Champion the strong-souled, well poised character, Will Watson, the industrious and loving son, Lulu his vivacious and interesting sister, and lastly Mrs. Watson, the affectionate mother, spiritual guide and head of the household. These five constituted the charming circle within which nothing but sweetness and purity could find lodgment, and from whence there went out to the world, through the public ministrations of Mrs. Watson, a strong, uplifting, wholesome influence such as comes from a home where angels walk and talk with the inmates.

If one were to hunt the globe around not another more charming place would be found from whence to pass from things terrestrial to the world celestial. It was fitting, therefore, that one who had manfully fought life's battles, upheld the banner of Spiritualism, voiced inspirations from exalted spirits, aided the weak, comforted the sorrowing and done his whole duty without fear or favor, if it was most fitting that such an one should complete his earthly career and witness life's crosses blossom beneath the kiss of Death amid such surroundings. In that bright sunlit chamber of blue and gold where the scent of a thousand flowers came in at the windows and the grateful shadow of a huge oak fell athwart the roof, vine-clad foot-hills framing the picture on one side, and a vast expanse of fruit trees banking the others, the song of birds on every hand, the scene glorified by the brightness of angelic presence, in that room and amid such surroundings the spirit of Brother Champion bade adieu to the mortal. From the earthly to the heavenly paradise was but a step, and freed from the worn out body he was at once in the home which long before had been unveiled to his spiritual vision.

It was our good fortune to know this man well. That he was not infallible goes without saying, for he was human, but we have faith in the purity of his motives and profound respect for his adherence to whatever he believed to be right. His courage, executive ability, keen intuitions, mediumistic nature and strong will, combined to make him a marked man wherever the affairs of life led him, and his memory will ever be precious to many hearts. We hope to be able soon to present our readers with a sketch of his life and particulars of the final services.

Wanted, Journal Volumes.

Two sets of the first ten volumes of the RELIGIO-PHILOSOPHICAL JOURNAL. Any one having all or either of these volumes in good condition and willing to part with them may correspond with the editor, naming the price. One series is wanted to complete a file for the University of Pennsylvania. The publisher has already presented the University with a file covering the period since the great conflagration of 1871, at which time the entire plant of the JOURNAL and everything pertaining to the business, with the exception of mail list and account books, departed in a chariot of fire.

GENERAL ITEMS.

Light, London, republishes from the JOURNAL Hudson Tuttle's review of the Report of the Seybert Commission, and says editorially: "This system of pseudo investigation needs to be 'exposed'; and we believe that there is no man better qualified than he to do the needful work."

The new Unitarian Society at Hinsdale is to be ministered to by W. C. Gannett, who it is said disclaims being a Unitarian. As the Society has among its number several influential members who are Spiritualists it is not impossible that that subject may be thought by Brother Gannett to be worthy of more serious study than he has heretofore considered it.

A million cases of fruit is a moderate estimate of the California crop this season. The great scarcity in the Middle and Eastern States will bring fortune to the people in the Golden State, who will soon learn that the surest success in gold hunting is to look for it in the pear, peach, plum, apricot, orange, olive and lemon trees and amid the luxuriant vine.

At a party in Clinton, near Akron, O., Aug 1st, one of the guests was named George Miller. Another guest, addressing him, said: "Why, Miller, I heard you fell dead the other day." Miller turned pale and his voice faltered. He went up stairs, and in a few minutes the announcement was made that he was dead. The shock caused by the words killed him.

Rev. Geo. M. Hanselman, assistant pastor of the Catholic Church on Montrose avenue, Williamsburg, N. Y., preached at the service July 31st, on "Death." At the dinner table, in conversation with the pastor, he talked of the sermon, and among other things he said: "I have a presentiment of sudden death." In the afternoon while intoning vespers he was stricken with a hemorrhage and died almost instantly.

The regular meetings of Lookout camp meeting closed July 31st, but there will be meetings each Wednesday night and Sundays of August. The association has retained Mr. George W. Kates, Mrs. Zaida Brown, Kates, Mrs. Isa Wilson-Porter and Mr. James Copeland. The hotel and all camp privileges will be kept open during the month. The special railroad rates are also expected to continue in effect.

In consequence of the grant numbers that have joined Mr. Morse's classes in San Francisco, the accommodations of the Palace Hotel have proved entirely insufficient. To meet the great demand for increased room the class has been transferred to Golden Gate Hall, in the Alcazar Building, O'Farrell st., in which handsome and spacious chamber every accommodation will be provided. Mr. Morse's class numbers nearly one hundred each evening.

It is said that John H. Arnold of Ballston, has a curiosity in the shape of a parrot. Some time ago it was noticed that the bird would try and follow Mr. Arnold's little girl when she said the Lord's Prayer on retiring at night. The bird has kept on from night to night, until he can repeat the whole prayer. Some evenings he will repeat it several times. But at no other time of the day is it possible to get him to repeat it, and no one can induce him to repeat it more than once in the evening but Mr. Arnold's daughter. We are informed that the parrot used to be very profane, but lately he has given up the habit of using oaths.

The Boston Traveler says: "Let the Bostonians rejoice and be glad. A Parsee priest rejoicing in the name of 'Dadabab Sookel', is on his way to the city of culture to organize a society for the worship of Zoroaster. The Parsees have learned of the late tendency of Boston toward Buddhism, and they are preparing to redeem the city. The Parsee priest with his worship of the Sunset Fires, will here erect his temple, and the faithful may be gathered in. Dadabab Sookel will be the lion of the next season's receptions, and Boston will rejoice in a new sensation worthy of its adoration."

With over 4,000 characters in their alphabet the Chinese have never been able to utilize the telegraph, but now they are about to introduce the telephone which offers no obstacle to any number of quirks which the Chinese tongue can twist out of the human throat. In a few years long distance telephoning will be a common-place affair in China, while in this country, thanks to the Bell, robbers and the Western Union thieves, the people will be obliged to content themselves with the telegraph until the insatiable man of monopoly is choked with wealth—or public sentiment abruptly terminates the tyranny.

The Rev. J. B. Koehne, pastor of the Cumberland Presbyterian Church, Sixth avenue, last Sunday night began a series of sermons, the title of each one being one of the expressions often heard on the street. "Damn it!" was the title of last night's discourse, and the users of that and similar profane expressions were handled without gloves. The subjects of the other sermons, so far as determined upon by Mr. Koehne, will be: "How is the score?" "He held an Ace Full!" "How was the Show?" "Who is That New Girl? Has She Just Struck the City?" "Let us Have a Game of Pool," and "Are You trying to Make a Mash?"—*Pittsburg Times*.

The Chicago daily *Tribune*, says: "Henry George has a large income, and he is putting it where his land theories will not reach it. His theories are for other people." Any one desirous of forwarding the public good or of honestly securing office should see to it that the *Tribune's* opposition is first secured; its malicious falsehoods against individuals and measures it opposes are vastly less harmful than its friendly mendacity. It is within the JOURNAL's knowledge that Henry George has not a "large income," and that he is faithfully laboring in the interests of the people along lines which in his judgment are best calculated to accomplish the object. There is not a truer patriot or more honest, conscientious philanthropist with less ambition for personal aggrandizement in America than this man Henry George; and the JOURNAL is all the more glad to be able to say this, because it does not believe in his land theories and particular methods for the amelioration of the condition of the poor.

"Spiritualism and the Churches" is the theme of a stalwart paper, which appears on the second page, from the pen of Mr. Jesse Shepard. Having been a public medium for physical manifestations and music these twenty years, Mr. Shepard has a wide experience covering the civilized world. Considering his experience and his unusual intellectual ability, what he says is not to be ignored nor made light of. It may be said with truth, however, that he does not cover the whole ground, and probably no one would more readily say so than himself. In some future paper he may give an exposition of the other side, more comforting and pleasing to many, if not more true. In the meantime the JOURNAL asks its readers to peruse the admirable but brief and comprehensive exposition of Spiritualism given through the mediumship of that inspired woman, Emma Hardinge-Britten, as published on the seventh page. To differentiate Spiritualism from the practices and professions of some Spiritualists is as just and necessary as to discriminate between primitive Christianity and some modern Christians, who claim the name by virtue of their theological professions, church affiliations or inheritance.

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TABLE OF CONTENTS.

PART I.
 INTRODUCTION.

Spiritualism Defined from a Scientific and Bellation
Standpoint. The Phenomena a Classified, Personal Introduc-
tion to them, Recent Investigations. Page 1-14.

CHAPTER I.

Early Experiences of Mediumship in Family Life
with Childre's Mediums' is only. Dr Carpenter's Theorem
Refuted. Automatic Writing. Page 17-26.

Children's Mediocrity in Family Life continued: Autobiography, 1914-1915, 1917-1918.

Direct Spoken Voice and Writing: Records of Seances at Home, 1871. Page 44-48.

Records of a Visit to Cornwall organized by our Spirit Friends, 1871, and continuous Psychic Phenomena. Psychometry. Page 59-64.

In a New House (1872). Continued Sources. Various Phenomena. School Life Interrupted. Page 61-69.

CHAPTER VII.

Intermittent Home Sources in 1872 and 1873, and

PART II.

Psychic Phenomena reviewed in Daily Life. Mary found to be a Medium: her Development. Social Difficulties often come by the Spirit Workers Themselves. Page 85-95.

November, 1888. Occult Firelighting. First Impressions and Testings; followed up through many Months until Proofs are obtained of psychic Power and Intelligence. Page 97-112.

In 1880. Mha Wood's Visit. Materializations and other Phenomena at Home.. Page 112-120.

Continuous Daily Phenomena in Family Life in 1885-4
Writings Alleged to be by racist and woman Criticisms E

CHAPTER V.

In 1884. Continuous Phenomena at Blackheath, with a Record of Several similar Evening Sessions (April-July).
 Direct Writings, with a Fac-simile of the Lord's Prayer, of 1884.

12th Century. Writings in Psephen Language. The Spirits' Benediction on Leaving Home. Page 178-184.

CHAPTER VI.

Phenomena continued at Haslemere. Writings through the Veil. The House Haunting; we interview the Ghost and

continued Psychic Life and Work at Blackheath and
Hastmere in 1894. Materializations. Direct Writings
continued. to Greek. Reminiscences of the previous life.

CHAPTER VIII.
A Few Sunday Evening Sources in 1885. Various and
Curious Phenomena in Daily Life. Direct Spirit Writings

Phenomena continuous: 1) Hashmere, and Blackheath, in 1885. Writing on Ceiling under absolute Test Conditions, with a Fac-simile. Materialism: 1885. Remarkable Dream

Writing before My Eyes, with a Fac-simile, at Halesmore.
Page 255-248.

CHAPTER I.

A Few Extracts from Spirit Writings and Teachings
spread over many Years (1871-1886). Page 249-267.

On Tests and Conditions.—with a Special Reference to Three Failures in Home Tests with Facsimile of Test Envelope. Methods of Research into Psychic Phenomena, noticing the Methods accepted by the Society for Psychical Research. Page 268-292.

CHAPTER [XII].
A Brief Notice of Phenomena in the Year 1888, with
Reference to another Writing in Greek with *Phenomena*.
Conclusion. Time not yet ripe for a General Public Inves-
tigation into Psychic Phenomena: their Harpist Development.

ment in the Family Circle. Signs of Spirit Outpour. Page 294-306.

LIST OF PLATES.

Plate 1. Plan of House (Basement Floor)	facing page	106
Plate 2. Fac-similes of (some) Writings on Ceiling	"	147
Plate 3. The Same	"	151
Plate 4. Fac-similes of (some) Direct writing on wall	"	152

Plate 5. The Same	285
Plate 6. The Same (at Ha-lemow).....	"	287
Plate 7. Fac-simile of Text Envelope	288
Writings - Inside and Outside	"	289
Plate 8. Fac-simile of Inner Envelope	290
Writings - Inside and Outside	"	291

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Andover.

Abiding firmly in the persuasion that there is also a spiritual organism alongside the material organism, Mr. Wilkinson thinks we should "know by solemn experiment, that our organization is an imperishable truth, which derives the grave of the body."

It is observable every day, that as soon as a person leaves this mundane vehicle of connection with phenomenal interests, which (vehicle) never involved permanent investment for man, but an agency only, it drops to pieces before our eyes, returns to common dust, and perchance blows away and becomes constituent of other organisms.

But, keep your eye on the person—the spirit—do not let him escape—we may want to "probate" him, or see if there is any chance for him to rise again in the qualities of his soul.

Dr. Newman Smythe says "That every person has one sufficient time of probation," whose end in the individual is not and cannot be in anything external to the soul itself—in any outward circumstance, temporal accident, or physical change like the death of the material body."

If this position be well taken, regarding life in its extended sense, and not separated into periods, the immunities of citizenship, the privileges of exercise in virtues, in worship, and in freedom of choice as to right and wrong—probation, if you please—are always ours, regardless of fleshly or other attachments.

In the teachings of Christ he meant to convey to us the idea that death does for us what sleep does for the body, repairs, invigorates, and repeats for us the morning of life. He suffered the housing of the soul to be torn away, the tabernacle to be taken down, but he will not call that death. It does not touch the life; that flows on an unbroken current, and rises into greater fullness, and carries with it a mighty affirmation of continuance. By life is meant the existence in the perfect fulfillment and enjoyment of all relations. We talk about going to heaven or hell, but Christ speaks of eternal life; we talk of saving the soul, but Christ bids us save the life; forfeit the world if need be, but keep life full and unharmed. We transport the matter into some future world—Christ puts it into the life that now is. Life is indeed probation, but the judgment that decides is in perpetual session. (Mr. Munger.)

It is now important that you should have borne in mind, and kept in sight of Dr. Whitcomb's spirit man, the real human person, since he will presently be wanted for another resurrection at the hands of Dr. Theodore Munger, for resurrection being defined in the New Theology to be an object of Christian endeavor, as opposed to an act of fleshly preservation, the field of operation is always before us, and there cannot be too many resurrections. He is also wanted for a new birth, for immortality, judgment and sentence, in accord with the New Theology. First, the new birth. Mr. Munger says we must be born again, not merely because we are wicked, because we have lapsed, but because we are flesh and need to be carried forward and lifted up into the realm of spirit—a constructive rather than a reconstructive process. Thus presented, it appears at once a universal necessity, and allies itself with the thought of the age.

Immortality. The mere fact that I shall live to-morrow, does not sensibly move me; it awakens no raptures, it does not even awaken reflection. Something must be joined with existence before it gets power. Or to come at once to the point—immortality must be united with character in order to arouse and inspire men. Or striking to the very heart of the matter, immortality must be connected with the living God in order to be a living and moving fact.

Judgment. Mr. Munger prefaces this subject with the following remarks: The powers and solemnities of eternity already unfold us. There is no grandeur, or awfulness of future payment that is not now exacting, if we had eyes to see. That the most imperative moral need of the age is a belief that the sanction of God's eternal laws are now in full force and action about us, asserting their majesty and glory in the blessings and indictions that all the while flow out of them. First the "Books" spoken of in Revelation, out of which men are judged. To this we say at once: Books, records, items of conduct written down in order, how can such things be in a spiritual world?—earthly things, after the earth itself has vanished?.... The "Books" must be found in God, or man, or nature. The mind of God must indeed be a tablet wherein are written all the works of men, but let us not touch that ineffable mystery without warrant. Science, in the person of some of its high priests, has suggested that all the deeds of men are conserved as distinct forces in the ether that fills the spaces of heaven, and may be brought together again in true form in some new cosmos, as light traversing space, as motion is turned to heat when arrested by the ether. But we can find no link between such a fact, if it be a fact, and the moral process of judgment. We must search man himself for the elements of his great account. We look at ourselves and say: Here I am, a body with five senses; a mind that thinks and chooses; a soul that enjoys, suffers, loves and worships; a grand category of faculties, something worthy of immortality. But we have not reached the bottom of our nature. A close analysis of chance revelation, as in dream or abnormal conditions, indicate faculties that slumber or exist in germ, that may awaken and grow into fullness. To come to the point of judgment in brief is this: man revealed by the unveiling of his life, and tested by the Son of man. What are these apocalyptic "books" but records of our works printed on our hearts? What are the "books" opened, but man opened to himself,—man reaping what he has sown?

At present, there are weights and checks on the expression of character. In the eternal state there are none. It has absolute expression, and works in perfect freedom to its proper end whether it be good or evil.

Two persons may sit side by side, and may go hence together, but if they were suddenly revealed to one another, soul to soul, with no veil of flesh between, one all fair and pure, the other all dark and foul, they would by instinct separate, and fly apart, and say, Mr. Munger, the judgment is this only—a separation, a disclosure of man to himself. Nobody asks him to take the left or the right hand—he goes himself, showing that he is known by his works. The philosopher calls this process, a man's deeds returning to him. He has a right to them.

The Resurrection. Mr. Munger is plain on this perplexed question: He says: "Our thinking on this subject will correct itself, if we keep in mind that the material body is not the man, and that it is the man that is raised up. He goes into the other world simply unclad of flesh, there to take on an envolving body suited to his new conditions. As we have here a body suited to gravitation and time and space, coordinated to spiritual law—a body with cycles of time,

day and night, months and years wrought into it—a body that feeds on organized matter, that responds to heat and cold, and is simply a pathway of nerves between the mind and the external world, so doubtless it will be hereafter; the spirit would build about itself a body such as its new conditions demand."

Most likely it will now be argued that we cannot know anything, after all, about this life to come, or the invisible side of it; that all our supposed knowing or speculating, are as chaff blown about by the wind, before the great realities.

True, in one aspect of the subject this is so; but there is an important factor to be borne in mind, the mainspring of strength and knowledge in union with human life, from which much is expected, and it is found in the definition which regards life as a communion, a constant gift, a genuine influx, flowing like a stream or river, from its uncreated, and infinite fountain, the Supreme Ruler of the universe, and this fact justifies the supposition of the poet with whose reflection and comforting assurance, we close this study of the New Theology.

"Let him walk in the gloom whose will, Peace be with him.
But whence is his right to assert that the world is all darkness,
Or seek to overshadow my day with the pall of his self-chosen night....
Yes, I know! cried the true man of old,
And whoever wills it may know,
My Redeemer existeth.

"I seek for a sign of His presence and lot
As He speaks to the light, and it was,
So He speaks to my soul and I know."

Mr. J. J. Morse's Classes in San Francisco.

To the Editor of the Religio-Philosophical Journal.

For several years San Francisco has been blessed—or cursed—with series of lectures to classes, at so much per capita, on various mystical recondite subjects. Two alleged inspirational lecturers, one male, one female, have helped to fill their pockets at the expense of the gullible San Franciscans, by professing to impart to their pupils the sublime mysteries and awful profundities of that most comforting of doctrines, re-incarnation. One of these spiritual leeches has also received many "shekels" from our easily misled people, in exchange for the soul-nourishing and body-regenerating truths presumed to inhere in the universally recognized science (?) of metaphysical healing. In addition, certain duly accredited apostles of Bostonian "Christian Science" have of late been freely bleeding our long suffering people. Various minor charlatans and cranks, fulminating each his own little pet hobby, have also fattened upon the public purse. Verily San Francisco has been an Eldorado for spiritual pretenders, mediumistic and philosophical, and for cranks and hobby-riders of varied pattern.

In pleasing contrast to the mass of rubbish, false and demoralizing in character as much of it has been, leading the mind astray in wild chimeras and nonsense indescribable,—silly being a mild term wherewith to fitly describe it,—in pleasing contrast to this festering mass heap of glibly-taught inanity and verbose nothingness, the course of lectures now being delivered in this city by Mr. J. J. Morse may be referred to; and I am glad to be able to report the success that has crowned his endeavor. At the first session of the class in parlors at the Palace Hotel, the seating accommodation was found insufficient to accommodate the large number in attendance; and in consequence of the increased number that have joined, the sessions have been transferred from the Hotel to a beautiful hall in the Alcazar building.

Having attended several of the lectures, I am enabled to speak understandingly of their character. I find them in accord with established scientific facts,—based upon demonstrated truths, not on the fleeting fancies of dogmatic visionaries. Their eminent practicality, and the utilitarian character of the instruction imparted, are marked features,—this in contrast to the useless and misleading teachings that have been so plentifully served up by others. The course of twelve lectures includes the whole being of man,—first the physical; secondly, the mental; and thirdly, the spiritual. They embrace a sound system of instruction for the conservation of bodily health, the rational exercise and culture of the various mental faculties, and the development of the latest possibilities of the inner spiritual nature,—clairvoyances, presence, intuition, etc. The genuine truths found in what is called mind-cure (under its varied appellations), and in teleopathy and occultism, as distinguished from the myriad fancies associated with those systems of thought, will be presented,—the grains of wheat will be separated from the attendant, incumbering loads of chaff.

WM. EMMETTE COLEMAN.

Passed to the Higher Life.

To the Editor of the Religio-Philosophical Journal.

At a meeting of the Executive Board of the Providence Spiritualist Association the following resolutions were adopted:
Whereas, The Angel called Death has visited the home of our brother, Horace B. Knowles and removed therefrom to higher spheres of life, his beloved wife and companion therefore be it.

Resolved, That the Providence Spiritualist Association tender to brother Knowles our deepest sympathy in this, his hour of sadness, at the same time offering our heartfelt prayers that the Spirit of all Goodness and Wisdom may be with him to all his heart with the consolation and comfort which mortals would gladly give, but are powerless to express. We would also remember in our expression of sympathy the beloved son, and other mourning friends. May the light which has dawned upon the mother, shine into their hearts to comfort and cheer in these dark hours.

Resolved, That we as an Association, send as an expression of the high respect and esteem which we feel for our risen sister a floral tribute of our love in the form of The Gates Ajar.
Resolved, That a copy of these resolutions be sent to Bro. Knowles, and also for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and in the Banner of Light.

MARY E. A. WHITNEY.
Sec. Pro. Spirit. Assn.

France's wheat crop is estimated at 110,000,000 hectolitres.

The strike on the Midland Railway of England has collapsed.

Cases of cholera are reported at Palermo, Messina, and Resina.

At Perugia, Italy, Miss Lawson, a young American artist, has received a diploma for proficiency in sculpture, particularly for a statue of Savonarola.

Woman and the Household.

The Rock Ahead in Woman Suffrage.

Mrs. Sara A. Underwood has for many years been recognized as an able and untiring worker for the advancement of her sex and particularly as an advocate of Woman Suffrage. In a late issue of *The Open Court*, of which she is associate editor, Mrs. Underwood contributes a thoughtful and timely editorial titled, "The Rock Ahead in Woman Suffrage." She points out the great danger of religious intolerance and strikes at the sectarian aggressiveness manifested by some sister suffragists who, though slow to identify themselves with the suffrage movement until it had gained respectable proportions and influence, are fast enough in inflicting their peculiar religious views upon a purely secular undertaking. The following extracts exhibit the gravamen of Mrs. Underwood's charge, and the JOURNAL stands ready to fortify her position with a long bill of particulars if need be:

Some years before ever the Woman's Christian Temperance Union had under the intrepid and wide-awake leadership of Frances Willard, become awakened to the fact that the ballot would be the most effective weapon in the war against intemperance; before the great mass of its members had—lulling their religious scruples to rest with new readings of St. Paul—turned their faces doubtfully in the direction of progress, or set their feet in the path already trodden into comparative smoothness by the heterodox pioneers of suffrage, a professedly ardent lover of liberty surprised the writer by what seemed to her an attack on the true principle of liberty by an earnest opponent to its immediate action with view to obtaining the franchise for woman, and by his stirring appeal to her as a free thinker to cease effort and agitation in that direction. "You know as well as I do," he said, "that women as a class are, by reason of their previous condition and limitations, far in the rear of men in their views of intellectual liberty."

Women are today the chief pillars of the churches, and are a thousand times more subservient to the wishes and will of the clergy than men. We who understand what a barrier to liberty of conscience and expression the orthodox churches must remain, ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for humanity. If we do not secure this legally before we are given the ballot, or before we can influence the direction of creeds, we shall be thrown back at least a century in our work; for if women could vote to-day, their first efforts in the direction of influencing legislation would be, under leadership of their revered teachers, the clergy, to mix religion with politics, to put the name of God into the Constitution as a shibboleth, to lay traps in law to fetter free expression of opinion and force upon us new dogmatism in the place of those we have by long effort succeeded in breaking, or which have become worn out by time, and so perhaps plunge the nation into intolerance and consequently disaster. I understand your feelings as a woman who longs to see her sex relieved of the bonds which it has become used to. I understand and sympathize with that love of liberty which rebels at the thought of refusing to aid in whatever direction they feel that reason is greater and more imperative than even liberty, and reason bids you work for the larger liberty of conscience at the risk of seeming to ignore temporarily the rights of your sex.

We did not then and do not now acknowledge the justice of this plea, though we have since, as we had before, heard it from many other sources. Macaulay says that the best way to prepare a people for freedom is to give them freedom. And the best way to prepare women to recognize and respect the rights of others is first to recognize, and permit them to exercise their rights. The temporary evil resulting from any narrowness on their part—due largely to their non-participation in what vitally concerns them, and the restriction of their thought to merely domestic matters—will be more than compensated by the large view and broader sympathies and more liberal spirit which will come to them. But the evil feared by our pessimistic prophet is, nevertheless, a possible one among these temporary evils, and unless guarded against in time, may, prove a very serious one. Already, even before the end in view is attained, we find evidence here and there of the underlying spirit of religious intolerance among women workers for suffrage, which is sufficient to fill the hearts of the true friends of the movement with alarm and dismay, and it is to warn against the encouragement of the encroachments of this insidious foe to progress that this editorial is written.

Already women workers for suffrage of known heterodox views, however careful not to offend one of their little ones by parade of, or reference to, these own religious opinions, and however sensitive and respectful of the differing opinions of their colleagues, have been guilty of avoidance of subjects foreign to that of woman's enfranchisement, or beginning to find their rights of opinion attacked by leaders in the orthodox flank of the suffrage army. Members of the Woman's Christian Temperance Union seem thus far to take the lead in this aggressive Protestantism. We quote from a correspondent of the Boston *Woman's Journal* of a recent date: At the 10-day Convention of the W. C. T. U. just held in Hock Island, Ill., the hour devoted to equal suffrage was occupied by Mrs. Clara Heymann, of New York, whose services were seconded by the Equal Suffrage Society of Moline for the occasion.

Mrs. Louise Hounds, State President of the Illinois W. C. T. U., spoke of the paper presented by Mrs. Heymann. She said she had heard names quoted—Elizabeth Stuart Mill and Herbert Spencer—eminent names that would live for years, perhaps, but not one word of Jesus, to whom alone this reform could look for permanent support. She was first of all a Christian, then a temperance woman, and last of all—having come to the point of "gratitude," she was a woman's rights worker in suffrage for women on temperance grounds. She was tired of hearing the old, tiresome cry, the long-barred-on tune of "woman's rights," preached by those who had women, who had been leaders in the cause with much vehemence, and struck the pew with her hand to enforce her remarks.

Several ladies present mildly deprecated the president's remarks, and

Mrs. Heymann asked if a criticism was just which was based solely on mere logic. As she understood Mrs. Hounds she was criticized for what she had failed to say, not for what she had said.

Mrs. Underwood closes her theme with the following words of admonition:

Women of the Christian Temperance Union, beware of this rock of intolerance! Read history and ponder its lessons; learn to think it possible that your wisdom may not comprise all the wisdom of this world, and remember that the heretics of yesterday are the revered teachers of to-day.

BRUTISH BIPEDS.

To the Editor of the Religio-Philosophical Journal.

Often, when reading the "Woman's Department," which of late occupies a conspicuous place in many periodicals, I wonder why some editor does not set apart some portion of his paper, and call it "Man's Department." It is cheering to me, as it must be to all progressive women, to read each week about the wonderful things which "we" are doing; but are not those great lumbering, domineering fellows who direct the course of the coach and coachman and crowd of hails, and lift their bats to us as though we were queens, and fight to protect us from harm, worthy of notice, too? Of course those brute have done some little work by way of invention, and establishing laws for the comfort and protection of "gentle women," but such things are of no consequence when we feel inclined to abuse them.

Does any that nearly all of every paper is devoted to the man, for that is not so. For instance our excellent JOURNAL, which you hold in your hand, allows us all to express opinions, regardless of sex or complexion. Besides that it gives the women a corner all by themselves where they can hold mutual admiration chats unmolested; but this generosity does not blind some of them from disfiguring beautiful Truth, until she appears as hideous as falsehood. There is one thing I am going to call and the extract from a lecture by Mrs. A. Livermore, which appeared in the JOURNAL of July 23d. This talented woman relates a touching story about a sick wife being turned out of doors by her husband, when the mercury stood ten degrees below zero and when this poor abused creature was testifying to the facts, in court the judge "balded her" and said that the husband had a right to turn her out of doors, etc. After that the judge asked an eminent lawyer what he thought, and was told by him that beating, or kicking, or threatening with a revolver, or a slap in the face would be cruelly according to law, but turning a wife out of doors, was not cruelty.

Mrs. Livermore has a fine, elastic imagination, as that story goes to show; but she must not allow it to get beyond control, and render her incapable of telling the truth. As solemn examples of such reckless folly, look at Jules Verne, DeWitt Talmage, Herr Grimm, H. Rider Haggard and others.

Why does the lecturer not tell in what State that peculiar trial took place? We would like to know the name of that "most learned judge," who so far forgot the dignity and functions of his office as to stop the mouth of the witness, there having been no objection interposed by the counsel. Kansas judges are prone to perform very erratic feats, but I never heard of one doing anything so absurd as that.

And that eminent lawyer must be a brilliant factor in the profession! What books has he read? Where did he study law? What makes him eminent?

I was in my husband's law office this morning and spent about fifteen minutes in reading upon the subject. Could the above-named judge and lawyer avail themselves of such a golden opportunity, they could not fail to be enlightened.

In 2d Nab., "Pleading and Practice," page 1369, defining "Extreme Cruelty," I find the following extracted from a host of authorities:

"The physical danger may be either to the life or limb, or merely to the health. Any conduct, of whatever nature, on the part of the husband, which tends to the bodily harm of the wife is legal cruelty toward her." Again: "Words of menace which are likely to be carried into effect, are sufficient. That actual violence is not necessary is as firmly established as any principle of law can be in England, Ireland, Scotland or the United States, generally."

Decisions sustaining this theory, are collected from half the States, and probably could be collected from all. The books all say: "The least illegal touching of one person by another constitutes a battery," and no exception is made as between husband and wife. The husband could not have turned his wife out into the cold, in the manner described, without committing a battery, for it would result in physical pain and suffering. In a recent case in our supreme court, mental anguish was held to be sufficient grounds for divorce, but those detestable men have made some pretty strong laws for us after all.

This tendency upon the part of a few men and women to create political and social feelings of bitterness between the sexes, is dangerous in the extreme. These agitators succeed, to a certain extent, in making unreasonable women believe that men are their natural enemies; and that their only chance for life is through constant turmoil. There are hundreds of bad men and women, whose deeds of wickedness all good people condemn. There are also thousands of good men and women, and so long as the noble of both sexes work hand in hand, as nature intends they shall do, there will be harmony, equality and progress. It is not nice of women to misrepresent men, just because they are men. Judges and jurymen, everywhere, are more lenient toward women who have committed a crime than they are toward a man who has committed a like crime. Blackstone himself says: "And therefore if a woman commit theft, burglary or other civil offense against the laws of society, by the coercion of her husband, or even in his company, which the law construes coercion, she is not guilty of any crime." The above doctrine is not the result of the agitation of the Woman's Rights question, for Blackstone says that it is a thousand years old, and that is more than any lady lecturer upon the subject can say of herself.

If I could be convinced that the men are trying to keep me back mentally, or to injure me and the rest of womanhood in any way, I would march boldly to the fray, and die with hand in hand; but observation has shown me that, as a rule, they are better friends to us than we are to one another. Of course, there are some despicable wretches among them; but the majority are noble and generous, and are glad to make us happy. Let us quarrel by all means, but let us make our quarrels strictly personal, and not because a part of us are men, and the rest women.

BETTA S. ANDERSON.

Concordia, Kansas.
The JOURNAL thanks Mrs. Anderson for bringing Mrs. Livermore to book on that apocryphal story of cruelty. Such a tale may do to harrow up the dear souls who listen to it, and be "a good enough Morgan" for a lecture campaign, but it will not gain an adherent to the cause of suffrage worth having, and the use of such buncombe is unworthy of a dignified cause. Mrs. Anderson does well to call attention to, and deprecate the tendency of, some people to breed sentiments of bitterness between the sexes.

This column is open to brief and well digested letters from women on subjects of special interest to their sex, and the extent to which they utilize the offer will be to the JOURNAL a gauge of its utility.

Consumption Surely Cured.

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RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII.

CHICAGO, AUGUST 20, 1887.

No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Modifying Influences of Spiritualism. A Reply to "Spiritualism in the Churches." Cassadaga Camp Meeting.
- SECOND PAGE.—Spirit Materialization. Memory.
- THIRD PAGE.—Evolution of the Basis of Political Economy. Total Degradation. Miscellaneous Advertisements.
- FOURTH PAGE.—On the Scientific Spirit. The Chatsworth Calamity. The Wrong Grower. Photographed by Lightning. General Items.
- FIFTH PAGE.—"Parson" Wilson Regulated. Beyond. Miscellaneous Advertisements.
- SIXTH PAGE.—"Under the Daisies." Is Spiritualism Preceding? The Cause in Florida. A Few Thoughts Suggested by the Report of the Seybert Commission. Tasso. Haunted by Fire. Impression vs. Unconscious Cerebration. Solar Biology. Deceased of Jeune Colins. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Baby's Dilemma. A Ghostly Bell in the Canyon. Come to Confront. Miscellaneous Advertisements.
- EIGHTH PAGE.—Notes from Lake Pleasant. Notes from Coast. Harriet Park Camp Meeting. Parkland Camp Meeting. Woman in the Household. "Who or Where are the Spiritualists?" Miscellaneous Advertisements.

For the Religio-Philosophical Journal. Modifying Influences of Spiritualism.

Any one who has reflected upon the great difference between the teachings of Spiritualism and the doctrines of life that were most in vogue previous to the advent of Spiritualism, can not help but realize that the newer mode of thought is destined to early bring about many and radical changes for the better. No custom is ever modified without a previous skepticism as to its utility or propriety. So long as there is complete faith that what has been done is the proper thing to do, no variation of custom will be admissible. The teachings of Spiritualism differ so widely and are so antagonistic to the tenets of religion so long cherished by those who dominated social opinion, that an acceptance of these teachings by a great number of people must soon be followed by new social regulations that are more in accordance with the spirit of the new doctrines. Indications of such modifications are already becoming obvious. It is now noted and will soon become more prominent that the thorough believer in Spiritualism entertains different views of his personal relation to society than those who espouse the creeds of the past. The new doctrine compels him to understand that spiritual advancement depends upon the merit of conduct and action, and that it is impossible to separate one's destiny from the rest of humanity; that spiritual preferment cannot be obtained by any juggling, bargaining or purchase; that the methods for peace and self-exaltation are fixed and immutable as the law of gravitation. The way to rise is by lifting another. The chief purpose of life must not be to use society but to aid in its betterment. Integrity, charity, fair dealing and justice is the wealth to strive for, and he who passes out of the conflict with these largely to his credit will be millionaire indeed, with the advantage that he can carry his possessions with him. It is true that much of this theory of life-service is found in the teachings of Christ. But the teachings of Christ have been one thing, and the creeds by which religionists are measured and stand or fall, have been quite another. Even in the most enlightened society the preaching has been far below the plane of Christ's life and doctrines. Reduced to the simplest form the burden of all the so-called orthodox sermons of the day is: "Accept Jesus as your mediator and the price of your salvation or be damned and roast in eternal hell." Most notably the so-called evangelists dwell with unctious upon the poetry of this arrangement, and turn it over and over as most delightful to contemplate. Such a barbarous and cowardly construction of one's obligations and responsibilities in life, and his duties toward his fellow men, is repugnant and atrocious to every benevolent mind; and seriously thought of it awakens the strongest feelings of pity for those beclouded and covering devotees who kneel in constant fear beseeching mercy under a merciless belief.

One of the earliest results of spiritual enlightenment will be to dissipate this horrible fog, and emancipate the minds of the people to an extent that they may look about them and see salvation in present duty. The throwing of dice for the raiment of Christ did not cease at the crucifixion, for the gambling of the churches for the external coverings of faith still goes forward. But the effect of the teachings of high and enlightened spirits is becoming apparent, as they call a halt to this wild scramble to take a chance in a lottery so ingeniously arranged that all the blanks and suffering shall be drawn by a proxy, while the millions of other shareholders shall each enjoy a prize. It

overwhelms the reason to claim that the final destinies of men can only be settled by declaring the universe insolvent, and then place it in the hands of a receiver who is not able to make enough out of the assets to liquidate any but preferred claims.

But I do not care to dwell on this special subject. I wish to say that one of the themes that will presently receive attention in consequence of spirit teachings, will be our one-sided, inconsistent and unnatural methods of education. I know of no more abused or misconstrued word in use to-day than education. It is nearly universally employed as a synonym for instruction. Our schools instead of educating, chiefly inform; and there is a very wide difference between the two. It will some day, it is hoped, come into the comprehension of our pedagogues that a person may be very well instructed and thoroughly informed and yet be most wretchedly educated. It may be that it is necessary to first pass through the materialistic preparatory stages for this work, before the real essential of it can be perceived; somewhat as it is necessary to capture a hare before it can be served. If we inquire anything about education the majority of people point with pride to the palatial school-houses as evidence that it is not being neglected; and if you want further testimony there is displayed the educational tax roll and the salary schedule of a regiment of teachers. In the magnitude of these they have a complacent assurance that their duty to youth is gloriously discharged. How zealously but erroneously much of the effort in this direction is performed. There is nothing that the people can seriously inquire into of more significance or that will pay a larger interest for the investigation. It is the record of history that reforms rarely come inside of a system already established. They are pressed upon it from the outside. In the national assemblage of teachers recently held in Chicago there was very little original suggestive matter, and such could hardly be looked for among a class of people who are themselves but poorly educated, however well they may be informed.

The methods of educating, in the spirit-world, vary widely from those in vogue in our earth systems and are more—possibly wholly—true to nature. The schools there are very extensive, and furnish employment to many who are drawn to that kind of effort and who find a pleasure in it. When the time comes that the advice of high and illuminated spirits is sought on this subject, and is considered of sufficient importance to respect and inquire into, they will be ready to offer suggestions that will greatly modify the treatment that the tender minds receive in our schools. How much benevolent spirit aid is in unfolding the mind in earth life, is apparent in numerous instances where wholly illiterate persons have been developed and educated to an extent that has placed them on a level with the best culture of the age. It is not to be inferred that this kind of power can be transferred to terrestrial instructors, or that they are to be supplanted by heavenly agents; but when they—our teachers—are less conceited and earnestly desire wisdom from high sources it will be bestowed upon them. To this some conscientious teachers may reply: "Why, we pray every day." So does the African to his fetish. It is one thing to pray and another to discern spiritual truth; and until the soul is released from fear and bondage and ceases to wrap itself in starved sanctity, the prayers will be like the mirage of a desert, leading on by illusion to more barren wastes.

There is one greatly needed reform that all thorough Spiritualists should combine to place before the world without delay, and put in practice in their own families. They should bring about more sensible methods of disposing of dead bodies and more consistent practices in conducting funerals. It is time to recognize the fact that no person is ever buried. The shell that the spirit throws off at transition is only so much gross material. It is simply dirt and no more worthy to be mourned over than so many pounds of any other dirt. Certainly Spiritualists cannot believe that the mouldering form before them is their friend. The great respect paid to dead bodies by the Christian church originated in the gross superstition that the spirit would again return to earth at some indefinite time and re-dress itself in this diseased and worn out matter. This is one of the most absurd, repugnant and vile fictions that has ever been imposed on credulous man. Among the cultured ministry it is a doctrine very much neglected. It is too irrational to throw at well read audiences, and might result in antagonizing the pulpit revenues. But death and funerals have ever been made imposing in the church, for as the preachers could not console the afflicted by assuring them what had become of the soul of the dead, they could not neglect the advantage such an occasion furnished them to terrorize the living and convert their sorrow into dread. But the new light shed on death and futurity by Spiritualism, removes the motive for great grief and great funeral displays. Spirits have protested again and again against the deep gloom, and frenzied grief of their friends at their demise, alleging that it works them—the spirits—great injury, weighs them down to earth and closes around them like a dense cloud, from which they are unable to escape.

If there are any of your friends that you think very highly of, do not wait until they are dead to show your good will and respect; but bestow what kindness and favor you can on them now, and when they are borne to

spirit-life transfer your efforts and means to other living subjects. This is the world to work in, while we are here, and one living, struggling, suffering mortal is of more importance than a whole catacomb of corpses. Christ performed his first miracle at a wedding but he is no where pictured as attending burials, nor is it recorded that he ever preached a funeral sermon. Processions, pageants and celebrations for the dead are vulgar barbarisms originating in superstition and perpetuated by vanity. It is difficult to tell by the character of some of the funeral displays whether we are sorry or glad that the person is deceased.

It would be better for the health of the living if all bodies could be cremated; but as this is at present impracticable they should be plainly buried within twenty hours after death. The body should be taken leave of either at the residence or at the church, and not accompanied to the place of interment. There are valid reasons for such a course. The friends of the deceased are generally exhausted from watching and anxiety. The burial often occurs in very inclement weather and the exposure incident to it by accompanying the body to the grave and standing upon wet ground often results fatally to some one of the living. It is within the experience of nearly every one that he can detail one or more deaths that were the immediate effect of attending funerals. All Spiritualists should arrange for their funerals and request that no one shall attend at the grave but those necessarily employed in the service; and thus inaugurate a much needed reform. Again, it is inconsistent with the teachings of Spiritualism to indulge in the vanity and folly of placing expensive and pretentious monuments over dead bodies, and to make these the posting places of absurd and erroneous notions. Many grave stones have the falsehood on them of "here rests" or "here lies," so and so; whereas Spiritualists know this impossible. On some are illustrations of broken arches, broken vases, trees blown down, idiotic looking sheep, nestless doves, composite angels that are part owl, etc. In a Colorado cemetery you mount one grave is a life-size horse hewn from solid marble. All these may be regarded as symbols, but what they indicate more than all else is a want of faith in God, or a lack of sense and taste. This stone horse for instance, cost the price of a dozen good live horses. How much better it would have been—and more to the peace of the translated, I believe—to have bought the dozen live horses and given them to twelve poor men of large families and said, here are aids to enable you to make a better living. And so in any case where there is a disposition to erect a gaudy monument, employ the amount you are willing to so disburse in some useful and vital manner for the improvement and elevation of the living. The dead will care for the dead and the living should ameliorate the world they are abiding in.

Rev. Van Ness, the Unitarian minister of this city, gave some most sensible advice in a sermon he preached relative to decoration day. Recognizing the fact that decoration services were extending beyond the original purpose of remembering only soldiers, and becoming general by leaving a floral tribute on that day at the graves of all deceased friends, he mentioned the propriety of commemorating the dead by doing some loving service for the living. If a mother had parted from a dear child, the memory of whom awakened renewed affection, let not this revived love wither and die barren of results; but in the memory of her lost child bestow some gift or kindness upon a living child that is needing care or hungering for sympathy. And so for each friend that has gone before, specialize some service and dedicate it in his name to the needs of living people that will rejoice in the loving kindness of such a benefaction. The sermon was eloquent in suggestion and indicated how noble people may become in converting sterile griefs into potential goodness. This is the true way.

"Out of our story griefs
Altars to raise."

No sensible Spiritualist will fail to appreciate the example set by Henry Ward Beecher in requesting his family to desist from putting on any black or signal of mourning. The mourning-wearing custom should be left to those who do not know what becomes of their friends at death, for it pitifully signifies the darkness of the mind and the destitution of hope. If at the time of death—if in a town or city—it is desired to inform the friends or public that at that house one has passed to the higher life, fasten a wreath of white roses on the door, and let these indicate the spirit birth of him who has gone on before.

In all these affairs I have mentioned, Spiritualists have duties to fulfill to bring about a better sentiment, a more hopeful condition of man, an appreciation of a higher destiny than the world has yet realized.

Denver, Col. C. H. M.

Philip Hansen, of Corinth, Miss., is very proud of his big gray beard, which he thinks is the longest in the world. Hansen is sixty years old, six feet two inches tall, and when he stands erect his beard touches the ground. It has not been cut for eleven years, and is still growing.

William Smith, a cowboy in the Staked Plains, Texas, was shot in the head some months ago and has recovered with the exception that he is unable to connect spoken words. He can write with perfect ease.

For the Religio-Philosophical Journal. A Reply to "Spiritualism in the Churches."

BY CHARLES DAWBARN.

I have been much interested in an article under above title by the well known musical medium, Jessa Shepard, but his plaint over the death in life of many of our societies, and the unsupervised Spiritualism of hosts of believers, whilst true to the eye, seems to me utterly false to the soul of our mighty truth. Mr. Shepard makes the old and common mistake of counting evidence of spirit return as a new religion. He says "the Spiritualists themselves are to blame for the manner in which we are looked upon to-day, after 40 years of convert making and a success unknown in the history of previous religions." (Italics are mine).

Suppose that for a moment we drop all thought of "spirit return" and study the effect of a sudden introduction of some of our modern discoveries to a nation very religious and living in the pious ignorance of its ancestors. A teacher appears and begins to lecture, evincing almost supernatural knowledge and power to his uncultured audience. From the rostrum he opens their minds to wondrous truths of nature, and presently shows them a Bible in the rocks and clays that contradict their old teachings and beliefs. In darkened rooms his chemical experiments evoke wonder and admiration; whilst the brilliant colors of his spectro-scope fascinate the audience. At midnight scenes he discourses on other worlds, and through his telescope teaches the magnitude of the universe, and the insignificance of the planet earth.

No wonder the people grow excited as they watch and listen. Teachers multiply, and societies for investigation and experiment spring up all over the land. At last comes a cry of dismay. "This contradicts the teachings of our holy religion," is shouted from every pulpit. "It is demoralizing to humanity. Watch the conduct of these teachers and believers. You find as many of them law-breakers as in the churches. People seem going mad. They used to come regularly to meetings, and place the religious dollar in the collection box. Now they have grown stingy even to their new teachers, and say they are quite content so long as the old heaven and the old hell have been proved impossible."

The wall is true, and the plaint founded on fact, so it is well to watch the effect of another step forward in this life history. The novelty wears off. It is hard work for many listening to ideas and watching experiments that demand thought. Moreover most of the teachers keep going over the old ground, taking no pains to qualify themselves to meet a growing intelligence. A microscope with the same slide—a telescope with the same star—a brain with the same old fossil, presently grows monotonous. At last some of these teachers are caught fixing up false phenomena to draw a crowd; then thoroughly disgusted many of the audience listen to the skeptic and the preacher who declare "the movement is not as respectable as it ought to be."

In the meantime the enthusiasm has been such that spare hours and spare dollars have been given to the quest, with no time for the old church pew. But the preachers—if I may so express it—at last "catch on," and begin to teach the same truths from their pulpits that had proved so attractive to the rostrum, and persuade the people to come back to church, and once more become respectable members of society.

What is called "a reaction" sets in, but the new truth is there all the same, although it is now consecrated to the old religion, and a place is found for it before the old altar. And as an additional attraction, no questions are asked and no objection is offered to the church member going on with his new studies in his own family circle. So the crowded meeting is presently forgotten, and the rostrum becomes silent. The public teacher is told to go to school and acquire the culture of the 19th century before he again aspires to rival the pulpit.

But all the same a great work has been accomplished. The nation has gained new thoughts, that have forced the old religions to acknowledge much of the old creed as untrue; and the wanderer, though back in his old pew, is not the same man that he was before. He has discovered a truth outside the church; a truth that makes the preacher tremble before the independence of his congregation, and compels him to smother the old god, the old hell, and the old Adam. Let a congregation of the most bigoted Calvinists once take a course of the new philosophy, and it demands a liberal preacher and a silence towards the old doctrine.

An old name has a charm for many, but if its life is gone, its power has vanished. Many a church that to-day peals its old bell, and listens to its old choir, would utterly refuse to hearken to the old sermon. To a considerable degree the audience has changed. The faces are not those you once knew, for many are stopping outside, spoli for any form of religion based upon—"As in Adam all die, so in Christ shall all be made alive." The new teachings have shown them that Adam never fell, but has been traveling on and up from a very humble beginning. So there is neither room nor necessity for a Messiah to remove the curse brought upon us by Adam, since there never was any such curse. The miraculous conception of a godly savior ac-

comes impossible under the reign of "universal law," and the loudly proclaimed Fatherhood of God is destroyed by the discovery that he is no more "Our Father who art in Heaven," than he is father of every insect, bird and beast.

There are those who have learned from these new teachings that man grows mainly by his own effort and in no other way; that the weakest die in the battle of life; and that never has God helped man or child out of a ditch; yes, he offers a poison berry to the child lost in the woods as readily as he gives him food to keep him alive. The church cannot worship a God, nor think of a God except as a personality; and the moment these men and women discovered the reign of "universal law," the old conception of God became impossible.

Such men and women are waiting for new teachers who shall bring to them a higher truth, and are seeking to learn the lessons of the past by patient study and continued investigation. There are, of course, thousands of others whose mental strength is unequal to standing alone. They grow faint-hearted at the loss of their old faith, and make the echoes resound with piteous cries for a "new religion." But as neither rock, star, protoplasm nor spectro-scope furnishes the right material, their wall arouses only derision or wins contempt.

If Mr. Shepard and the many who like himself grow faint-hearted because their "new religion" is a failure, will let the foregoing illustration teach them its truth they will perceive that the natural facts of spirit return and human immortality contain no religious element whatever. Albeit they are pregnant of self-cultivation, self-respect and unfoldment of manhood's highest conception of truth and justice toward itself and its fellows. Consequently the failure to turn such facts of nature into a "new religion" must follow as a matter of course.

Mr. Shepard and his friends should also mark that a new truth never dies; and that whether they creep into the church or stay outside in independent quest after knowledge, the effect of the old enthusiasm is not lost. Just as conservation of force permits a change of its manifestation, but no destruction, so truth has its conservation too. It can never die. Though man clothe it in the old surplice, and smother it with smoke from the burning censor, it is only himself who grows blind. His child will behold it in its full brilliancy.

We know from sad experience that societies live and die as believers and skeptics come and go. But desire for a higher truth has become well nigh universal. Let our rostrums glow with thoughts worthy of the 19th century, and they will not lack hearers. Public phenomena, if fairly good, will draw a crowd to-day, and sometimes—dimes may count by the thousand at such exhibitions; but the foundation of prosperity can only be an intelligent presentation of truth, as well said by Mr. Shepard, "derived from a judicious perusal of the very best books, and a development which springs from conversational intimacy with polished and cultivated intellects."

The grandeur of modern Spiritualism consists in the possibility it offers of mortal intimacy with spiritual and supernal wisdom, for which the first step must ever be the purification of one's own soul. No cabinet séance or dark circle will ever open this avenue to truth. It must be sought earnestly and patiently, perhaps for years, and in the solemn silence of soul aspiration.

The world is demanding something more than a phenomenal exhibition of natural laws, and if we would keep alive the name of modern Spiritualism, it is full time that we began to show the world just where and how the spiritual makes its appearance in our philosophy.

463 West 23rd St., New York.

Cassadaga Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The writer wishes to give thanks for your advice in recommending Cassadaga to him. Inspiration seems to abound, and to emanate from the natural surroundings of the place. God seems to have put forth the best efforts to make Cassadaga what it is. Its people are good and hospitable, and receive a stranger with a generosity truly spiritual. The grounds are crowded, and every face bears the imprint of peace and happiness. Mediumship in all its phases is represented here, and Spiritualism seems to be gathering greater forces with which to flood the world in a sea of glory and truth. The camp is doing a noble work for our philosophy, and people leave here with a higher conception of life and its nobler objects. Truth seems to speak to every heart, saying:

"A noble deed, a noble word, a motive pure and high.
The throbbing of a great, warm heart can never, never die."

"THE BOY MEDIUM."

Professor Elisha Gray's new discovery is called auto-telegraphy, and it is claimed that it will be possible with its use to write upon a sheet of paper and have an autographic fac-simile of the writing reproduced by telegraph 500 miles away, and probably a much greater distance.

In digging wells in Kimball, Neb., a fossil stratum is encountered and quite interesting specimens have been dug up at a depth of from forty-five to fifty feet.

Spirit Materialization.

To the Editor of the Religio-Philosophical Journal:

I had recently concluded to write no more on this subject because it seemed to me that I was only making myself disliked, and doing no good. Aside from what acquaintances say to me, I frequently receive ungrammatical letters calling me hard names for opposing what the writers know to be true. But to-day I received one written in such a different spirit that all the hardness which had been growing up in me instantly melted away, and as it proposed a query which no doubt many of the readers of the JOURNAL would like to hear answered, I will copy an extract from it and append my reply:

"DEAR MR. CHANEY: I am a little girl not quite fifteen. My papa and mamma belong to church and they think Spiritualism is very wicked, for they say the devil causes all noise and fuss at circles. I used to think so, but one of my schoolmates last winter told me that she was a medium, but her folks did not know it, and she made me promise that I would keep it a secret. She has a cousin in Chicago who is a Spiritualist and he sends her the RELIGIO-PHILOSOPHICAL JOURNAL and she lets me have it to read, but we keep all this a secret. We have read your articles against materialization and we don't know what to think about it, for sometimes the spirits say that it is true and sometimes they say it is not true. What makes them tell different stories? If I was a spirit I should not dare to tell anything but the truth.

"But this is not what I want to ask you about. In the JOURNAL of July 9th, which has one of your articles, you say that 'materialization is scientifically impossible' and in the same paper is a beautiful story by Mary H. Gardner about the way Clarence (a spirit I suppose) moved things about in Mrs. Maud E. Lord's room, opened doors, went around with a banjo and played and sang. Now how do you explain that? Did Mrs. Gardner make that up, or did Mrs. Lord go around and sing and say it was a spirit? The spirits through my friend tell different stories at different times about it just the same as you and others contradict about it and I would really like to know the truth. But I am afraid to let you know who I am for fear my folks would find it out. My papa is a very good man, but he is very strict and my mamma is afraid of ghosts, but I am not one bit afraid, and sometimes in the night when I wake up it seems to me that I feel as though my dear sister was in bed with me just as she used to be, but if I move she is gone. Now Mr. Chaney will you not explain these things in the JOURNAL? Don't say what State I live in, and you may call me Mary, but that is not my name."

In the beautiful fiction of the "Banished Peri" it is related that an old man, hardened in crime, was so touched at beholding an infant in all its innocence that he let fall a tear which the Peri caught and carried to the keeper of the gate of Paradise as the most precious of all offerings. I am not a criminal, but my life has been a very sad one, at times forcing me upon the verge of misanthropy, and now, wifeless, childless and almost friendless, the prattle of this innocent child, so confiding and so earnest to know the truth, has enabled me to understand, as I never did before, how the freshness and purity of youth may soften the heart of age. But with the delicious pain which her letter has given me, is a torturing pain. She has a secret which she keeps from her parents. I have always maintained that a young girl should have no secret from her mother, yet here seems to be an exception. How can she tell her parents? How can she abjure our beautiful philosophy? How can she become hard and positive against her spirit sister? I cannot answer these questions but hope that some of the correspondents of the JOURNAL will. She is very intelligent, but not educated in proportion to her natural intelligence, for I made several corrections while copying from her letter. I catch a spirit's aura from her language beyond what she says, and no doubt the reader who is impressionable will do the same. However, I must turn to the answering of her queries.

Why do spirits tell different stories? Because they are finite; that is, their knowledge and all their powers are limited, the same as with us. They would have to be perfect, or infinite, to know all things and never make mistakes. If perfect, they could make no advance, for perfection is the end of progression. We have very learned men who are distinguished as Naturalists, and yet how often they differ and contradict each other. There are probably thousands of different species of Zoophytes. (Greek, *zoon*, an animal; *phyton*, a plant; "animal plant.") They are the connecting links between the plant and the animal, and sometimes they are so exactly half-and-half that one geologist has classed them with plants and another with animals. These wise men contradicted from want of knowledge, which is equivalent to saying on account of their ignorance. And my dear Mary, if you will observe carefully you will discover that nine-tenths of all the disagreements, contradictions and fightings result from ignorance.

No, I believe all that Mrs. Gardner writes. (Gardner is such a good name; Dr. Gardner, of Boston, was one of the dearest friends I ever had.) I believe that Mrs. Lord was in her bed all the time these wonderful manifestations were going on. And now for the explanation. Here is my major premise:

A spirit in the body, working with matter, can do nothing chemically or mechanically, which a spirit out of the body cannot do, working with spirit forces. As a logician I should prove this premise before proceeding to make deductions, but as that proof would occupy more space than can be allotted to this entire communication, I must omit it for the present. Besides, I feel confident that intelligent Spiritualists have often had the proof in their own experiences. Electricity is a spirit force, because not even one of the five senses can take cognizance of it; like all spirits, we gain a knowledge of it only through its manifestations. The spirits of our loved ones have discovered that by employing electricity they can produce more manifestations than in any other way. I want my little Mary to understand this and so will explain the phenomena of lightning and thunder, for we see the flash before hearing the clap. Some clouds are charged with electricity, some are not, or are negative. Opposite currents of air drive a positive and negative cloud towards each other and when within range of attraction the electricity darts from the positive to the negative. The current of electricity passes so swiftly that the air is heated to a red heat by the friction. This is "lightning" and we see it, but we do not see the electricity, only its manifestation. Furthermore, the swift passage of the electricity opens a vacuum, like a long tunnel, through the phosphores. The air pressure fifteen pounds to the square inch, in all directions. Therefore as soon as the electricity

has passed, the walls of the vacuum are instantly brought together, like clapping your hands; this causes the clap of thunder. So you see that neither the lightning nor the thunder is electricity, but its manifestations. The spirit rap, the A of the spirit alphabet. Is a beautiful illustration of electro-spirit manifestation. As a mortal can by an electrical machine, generate and project electricity imitating lightning and thunder, although miniature in dimensions, so also can a spirit. With a quantity stored for use, as in a positive cloud, a spirit projects a tiny current against a table, or any other solid. The friction on the air is not sufficient to heat it; therefore we see no flash, but hear the clap, and that clap is the rap. A band of spirits, under favorable conditions, can project a current with sufficient force to heat the air, and then we see a spirit light. This may be accompanied by a slight report, like the snapping of a wood fire, or it may be as steady, like an electric light. Fraudulent mediums sometimes imitate the steady light by putting phosphorus into a vial containing a volatile oil, but a scientist would detect the fraud as readily as an expert in the United States treasury detects a counterfeit.

Mortals can compress the air and then regulate its escape in a manner to produce a power to move a car. The spirit rap may also be produced in this manner, for there are often many methods for bringing about the same result. The air gun is an illustration of the power of compressed air. Compressed air allowed to escape under a table would be sure to raise it; if against the side of the table, to either move it or wrench it into fragments. Two magazines of compressed air, one under each side, the air allowed to escape from each alternately, would cause the plane to rock like a cradle. In Washington, D. C., I saw a piano weighing nearly half a ton, rock in this manner, the only contact being the medium's foot upon the pedal and her fingers upon the keys. It came down as softly as though it was cork, and did not weigh a hundred pounds. Why? Because when the current had raised that side a certain height, the current was "cut off," like steam in an engine; then gravity brought the piano down, but before the legs touched the floor, to cause a heavy jar, the current was turned on and the legs came down as softly as if upon a cushion.

With these explanations it is easy to understand how doors may be unlocked and opened, furniture be moved about, or even thrown with violence, the medium carried through the air, etc. Next comes the banjo music and singing. Both are merely sound, inarticulate and articulate. Sounds are of many different kinds, according to the conditions under which they are produced, but all depend upon the presence of atmosphere. Without air there can be no sound. A simple sound is inarticulate, but an articulate sound is complex. There must be organs of speech, among mortals, in order to form an articulate sound. These may be natural, as in the human voice, or artificial, as in the case of an automaton. Not many years ago an Englishman named Faber constructed an automaton which he exhibited in Edinburgh and other places that attracted much attention. By the means of certain keys the artificial man would articulate simple words and sentences quite intelligibly. Other persons have constructed similar "talking machines," but I cannot now recall their names. We thus perceive that sound, articulate or otherwise, depends entirely upon the *modus operandi* of forcing the atmosphere in a way to produce the sound. The small and large pipes of an organ afford an illustration of inarticulate sounds; the male trachea is larger than the female, and therefore his voice is base while hers is soprano.

Provided my major premise is true, spirits can construct a spirit automaton and project a voice of any desired tone from any part of the room. Thus, step by step, we have arrived at that point where we can readily understand how Clarence and his co-workers produced all that wonderful phenomena without the aid of matter. And to me it is far more sublime and beautiful than to suppose that the means employed were material or a materialization.

Having explained in detail, without any conflict with science or natural law, just how a spirit voice may be produced, I call upon my opponents, spirits as well as mortals, to explain in similar detail exactly how they materialize a human body; how they form the organs of speech, and finally, when this materialized form speaks, why it is not a material voice, instead of a spiritual. If they will undertake this I will guarantee to pick their theory all in pieces and show its utter absurdity. On the other hand, I challenge them to criticize my theory in the same manner. And I challenge all, spirits, mediums and lecturers, to meet me in public debate on the question. My will was opposed to writing this last challenge, for as I feel now, I shall never write or speak another word upon the subject of Spiritualism, pro or con. I am misunderstood, and no good comes from it; I make enemies among the enemies of Spiritualism, while many Spiritualists revile me. Perhaps I have outlived my usefulness in this sphere, and if so, the sooner my voice and pen are silenced the better for Spiritualism and the better for myself.

New Orleans, La.

W. H. CHANEY.

P. S.—I closed the foregoing in a very singular frame of mind, and on reading it over resolved to rewrite the last page. All the way through I had held my combativeness in check until it broke out at last in a spirit of defiance against those who differ from me, and the singular part of it was my extremely passive state of mind: I felt indifferent to everything—even life itself. In this mental condition I leaned in my chair and closed my eyes. All seemed dark as Erebus, but presently I saw a soft light not larger than a pea. I watched it increase in size and brilliancy until it extended over a space of several yards in diameter. Then within four feet of me appeared a dark spot, which quickly developed into the form of a very large man, as low as the hips. He seemed balanced in space, having no contact with matter. The forehead was very high and broad, the front of the head bald and the hair white as the driven snow. My first thought was of Elisha and the Hebrew hoodlums. Instantly my melancholy vanished and so strong a sense of the ludicrous came over me that I laughed aloud, quoting involuntarily: "Go up, thou bald-head! Go up, thou bald-head!" But he did not go up; he smiled rather quizzically and said:

"Do not change what you have written, and do not flatter yourself that you are the sole author. You were growing indifferent, not to say hostile, toward Spiritualism and Spiritualists. To arouse you I influenced that young girl to write as she did. Her letter brought you into that passive condition in which I could impress my thoughts upon your mind. You recorded them as your own. The language is yours and so are the details, but the original ideas are from the spirit sphere. They were presented to your mind

in such a way that you thought them your own, the same as Edison flatters himself that his original ideas are conceived by himself, whereas we give him a first thought, and the end that may be achieved; then he works and experiments until success crowns his labors. You will understand by this comparison how it was that you wrote your ideas and shall continue to do so; I will furnish the plots and you can work them up in your own way. This is the first time I have been able to make you understand words; heretofore I could only impress you with ideas, and sometimes you entirely misunderstood my meaning, as often happens in such cases."

"Then why do you not go to persons whom you can entrance?" I inquired.

"Because their gifts lie in other directions and I can do no more give utterance to my ideas through them, than I can entrance you." I give this dialogue as I recall the impressions made by it upon my mind, and so of course the language is my own. There was much more that passed between us, but I am exceeding my allotted space and must omit it. He declined having anything to say at present, regarding materialization. What he cared most for was to correct the popular error that spirits could not speak and make themselves understood unless they had an artificial body. He had tried to make it plain that a spirit voice could not come from a materialized body—it must then be a human voice—but I was becoming weary and worried lest my articles should be too lengthy, and these things destroyed the conditions for impressing me. I opened my eyes before the vision had begun to fade, half expecting to see the old philosopher still before me, but like Mary's spirit sister, all "was gone." As I now view it, that vision is like an ordinary dream, and I think I must have fallen asleep, for I gave up years ago, that aside from occasional impressions, I possessed no medium powers whatever. But was it not a curious dream? "Go up, thou bald-head."

W. H. C.

MEMORY:

Its Philosophy, Culture, and Traditional Trustworthiness

BY SAMUEL ZADON, M. A., M. D., PH.D.

The soul, or spirit, is the thinking entity of man. This *Ego* is conscious that it exists. Bodily it is a thing of bones and flesh; of blood and nerves; the two together, constitute him—MAN. With the brain, and the five physical inlets of perception, the soul, or spirit-man, manifests itself by means of a refined medium, termed the *Od* force. When spirit, and intermediate force, and cerebral organs, act in concert, there is harmony of action; when not, abnormal manifestation shows itself, in some way or other.

Matter, *per se*, cannot think. This is the function of soul alone; but soul can use cerebral matter as an instrument to think with. In this way the five senses become the inlets of knowledge from without. This is called *sensuous perception*, and is first seen in infancy. In due time, instinctive perception gradually comes into play; things are compared, differences noted, and the first inklings of reason begin to show themselves. This is the early dawn of mind. In infancy there is soul, but no mind; for mind has to grow by the acquisition of knowledge. The more knowledge a man gains, the more mind he has. Mind is not soul. It is not an existing entity, but a condition—a mode of soul-acquisition. Confounding the two words has rendered metaphysics an unfruitful study. Soul is the spiritual essence of man; mind, an acquired something that the soul thinks about, and uses. Soul and mind, though distinct, yet, when once united, become inseparable. The word, intelligence, might express the united action. Still, soul is not mind, neither is mind soul.

The knowledge which the human soul acquires, in its totality, is its mind, or memory, or remembrance, or recollection; for they are all synonymous in meaning, the three last being merely a set of Anglo-Latin-English words to express the Saxon meaning of the former word, mind (*mynde*, *mynd*, i. e., mind). "Which is something, anything, remembered." The first fact acquired by the soul's action in life's drama is the first streak of mind on the spirit horizon; a bit of mind, a bit of memory, a bit of remembrance (better, *remembrance*); and when a number of these memories (sensations collected together again) follow in sequence, the term "recollection" is made use of rather than any of the other words. Mind, then, is something, anything, added to the soul, and this condition, so-called, grows through life, as fact after fact is added thereto. If we could annihilate memory it would be tantamount to the annihilation of mind (but not soul)—mind being the totality of all human remembrances. In such a case, were this to happen, the intelligence of a man would become wholly oblivious; but the intelligent principle itself, the thinking, conscious entity—the glorious human soul—would still remain intact and unimpaired in all its potentialities of action.

When mind, or acquired knowledge, is in harmony with the laws of nature, and sanctioned by sensations and instinctive perception, it is called, Truth; if not in harmony, it is, error. From true knowledge correct convictions spring; from false knowledge, erroneous ones. From the former, right actions take their rise; from the latter, wrong ones.

Whatever real fact, or positive truth, the human soul perceives, either sensuously, or instinctively, or by correct analytical or synthetic elaboration, that impression is forever retained, whether we are aware of it or not; and this innate power of permanent spiritual impression, which is a part of the soul's nature, is what is meant by the memory of that fact or truth. The soul has also an inherent power of abstraction, as it can fix itself on the consideration of any one subject, and, for a time, purposely forget all other topics. Without this innate power, man could neither analyze complex ideas, nor ascend from generals to particulars. Forgetfulness, then, is not, as is generally thought, a huge mental defect, but merely abstraction exercised at a wrong time, and, perhaps, not on the most fitting occasions.

Such is the soul of man; indivisible spirit, acting through a number of material organs, or cerebral corpuses, in order to make known, in this life, its inborn and transcendent powers.

Matter, as we have stated before, cannot think. Brain may be used by a something that thinks, but it cannot think itself. If it could, its ever constant change and renewal of nervous corpulence would eventuate in an incoherence of thought which would border on insanity or madness. And yet, in this life, the brain is the soul's instrument in the production of thought. What makes the difference between one man and another?

All souls must be alike in power of intellectual and moral aptitudes, else God is partial. God is unjust, as man cannot make his own soul. The divine in man must be *ego* in all human beings; then why the difference we observe around us? May it not arise from a deterioration of the corporeal organism, and a less amount of culture bestowed—might this not make the difference? Man has had to do with the formation of the body; and owing to the infringement of the organic and physical laws for ages, the production of an inferior man would be the result. But this inferiority in manhood cannot explain away, or account for, the difference in the power of calling up past thoughts, or sensations, or conceptions, plus time, and metaphysically known as the faculty of "memory." How is it, that the soul, which knoweth what it knows, forgets what it knows, and needs that something called memory or that artificial contrivance, termed mnemonics, to aid it? Impressions made on the brain, change, fade out, die off, and memory, in due time, if the cause were cerebral, must vanish also; and be lost. But memory is not a thing of matter, a sort of lumber room—in which to store knowledge. Such notions are stagyritic, and beside a spiritual or psychic philosophy. The soul is one, its modes of action, many. A thought, is the soul thinking; a conception, the soul conceiving. How can thoughts, conceptions, spiritual entities, be piled up, and kept ready for use, like goods in a warehouse? The something, the anything stored is *spirit*, and the so-called *storehouse* itself, is spirit also. How can indivisible soul be a sort of bowl to hold, contain and keep for man's convenient use invisible thoughts, conceptions and fancies as dynamic and ethereal as itself!

Memory cannot depend on the activity of cerebral corpuses, for these are constantly dying out, and fading away, and new ones taking their place. The cult is of another kind, and of a higher order, viz., dynamic or spiritual; and the process seems to be the following: Suppose one of the five senses to be acted upon, say, that of sight, by means of the perception of a rose. The impression, through the optic nerve, is first conveyed to the brain, and this, again, to the soul, or spirit within, by means of the *od* fluid; the ordained medium of action between the spirit and the body in this life. This link of communication may, and does, vary in clearness and intensity of action, and closeness of relationship. If the action is more on the spiritual side of human nature, the *spiritual* memory will be more vivid and intense. In action, whilst the cerebral, or *material*, or body-memory will be more feeble in corresponding proportion. But if, on the other hand, the relation existing between the brain and the *od* medium be strong, close and intense, the cerebral or body-memory will be strong and powerful, and by careful culture, capable of marvels of retentive manifestation. The fact is, there are two forms of human memories—one, spiritual, the other, cerebral; and their power of manifestation in the out-goings of life, depends, so to speak, on the adhesiveness or intensity of action of the *Od* force, either for the one kind or the other. Not that the soul-memory is not *always* strong, intense and everlasting; but *always* records may be dormant—man not being always in the psychic condition to be conscious of it. On the other hand, when the relation between the *od* force and the cerebrum is feeble in action and intensity, the cerebral or body-memory will be poor, feeble, incapable of retentiveness, and the owner will be conscious of the defect, as the reflex action on the soul itself would be little felt.

Memory, then, is a *spiritual* operation. It is made up of suggestive ideas, or conceptions, following each other in well regulated sequence, having only a momentary existence whilst we are conscious of their action. Memory depends on a close, or a not close, affinity or relationship existing between the *Od* force and the spirit-man on the one hand, and that of the *Od* force and outer or material man, on the other. In the one aspect soul-memory is eternal, changeless and ever ready to tell its tale. Soul-memory never dies, but lasts for ever. The stars may fade away, the sun grow dim with age (as it is now doing), but the soul of man, with its marvellous memories, will continue to live on when the present universes of created things will have passed away and become a part of the invisibilities from which they originally sprang; but the body or cerebral memory is temporary, has to do with this life, fades away, and becomes oblivious, but rises up again as soul-memory, in the higher life, when the shell-body has been cast off.

Metaphysicians and writers on Mnemonics talk about "making impressions." "deepening the impression," etc. On what are these so-called "impressions" or "indentations" made? If on the brain (who ever saw them?), as the microscopic corpuses are in constant interchange of particles, were even an impression ever made, how long would it last? And what kind of a split-up fragment of a bit of a thing, called memory, would it be the symbol of? The fact is, memory is not a material thing—a result of cerebral impressions; but a spiritual act, the onward, conscious, continuous flow of spiritual suggestions. To bring about [this mental condition, aids may be made use of, such as observation by eye and ear, attention, association of the unknown with the known, linking abstract ideas with sensations, using topical aids, as that of Simonides, so highly appreciated by Cicero and Quintilian. Helps like these undoubtedly tend to bind more closely together the action of the *od* fluid medium and the brain, and to bring before the inner man—the spiritual *Ego*—the suggestive kindred trains of thought from the outer world. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the *od* fluid is in full rapport with it.

It is only rational and philosophic to adopt such means as will bring into constant union and harmonious action the pre-ordained *od* fluid medium, and the varied cerebral organs, between which a relationship has been established. The power of the pure-soul-memory is beyond our control. Whatever thought, conception or imagination may, at any time, have affected the spirit-man, it is there for ever, whether we, as Humanity, are conscious of it or not. This will appear in its full retentiveness of manifestation in the next and higher form of being. Our object here is to cultivate the human memory (so to speak), in order to bring about its highest powers of retentive action. Memory, recollection or remembrance does not consist in mere brain impressions, as these are ever changing; nor does the power reside in the *od* fluid medium, *per se*, as this fluid is only a medium of transmission of thoughts, conceptions and ideas, but in the soul itself—the Being, with whom the memory of things, for ever abides; and the object should be, to bring about such a constantly-acting-suggestive influence, as will intensify the relationship between the *Od* force and the brain, so that the last link

in the soul-chain may be as bright as possible.

There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a natural condition; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been alluded to by various writers, so we shall pass them by, and point out the results of what Professor Max Muller says, "memory, when kept under the strictest discipline," can do, and has been able to accomplish.

Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory, in suggestive sequence, Memory by tradition would have been most unreliable and most untrustworthy. By us moderns, tradition has been *traduced*, by an ignorant unbelief in its power, but we shall have, in future, to turn over a new leaf in our estimate of the correctness of traditional truth. Who could believe, at first thought, at least, owing to a cultured memory, that the *Iliad* of Homer, containing 15,677 lines, could be easily remembered; yet this feat of traditional memory is a fact well-attested by generations of men of the olden times. Yet this great effort of cultured memory pales even in significance beside others we have to mention.

The Rig-veda, with its 1,017 hymns, contains an amount of matter for the memory to retain, four times the length of the *Iliad* of Homer; yet this has been safely committed to memory, and any line could be called out for recitation as occasion required. For more than 3,000 years the whole of the Vedic literature has been transmitted from generation to generation by word of mouth—Memory.

In our day even there are priests in India, who know, by heart (as the ignorant phrase goes) the whole of the Rig-veda, and its verbal transmission is most faithfully and sacredly accurate. Nay, so great is the belief in the oral transmission of the sacred books of India, that, although writing has been known for more than 2,500 years, yet the custodians of the Vedic traditions have never trusted to it, but prefer to rely on the transmission of their sacred knowledge to traditional memory. *Mirabile dictu!* Though the priests have now manuscripts, and even a printed text, yet, says Max Muller, "they do not learn their sacred lore from them, but learn it, as their ancestors learned it thousands of years ago, from the lips of their teachers, in order that the Vedic succession should never be broken." For eight years, in their youth, they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise; and they thus strengthen their memory, to that degree, that when their apprenticeship is finished, you can open them, like a book, and find any passage you like, any word, any accent.

The Talmud, in the Rabbinical schools, was gradually mastered in the same way. "All that vast literature," exceeding many times in bulk, Homer, the Vedas, and the Bible itself, all put together, was, until very lately, the work and growth of oral tradition.

The Talmud, a sacred Bible, was transmitted though in prose, which is more difficult to remember than poetry; yet, its contents were carried down by oral tradition, century after century, with unerring exactness. This ancient memorizing continued to be adopted in the Oriental schools, long after the sacred books had been committed to writing; and this might have been acquired in another way.

Dr. Gottlieb, of New York, had a man, in his study, who knew the entire "Talmud" by heart, and could take up any word that was given him, and go on repeating, word after word, with absolute correctness, for any length of time. From this it is evident that constant and incessant repetition is the soul of memory. It is the golden zone around the waist of Mnemosyne with which, as a tall-man, she can thread her way through the mazes of any dance, on any floor, of art, or science. The ancient priests knew the principle of iteration well, and acted up to it in full faith, or rather belief, feeling sure of accomplishing the marvellous feats of memory we read of.

In the presence of such facts as these, we must be prepared to revise our modern notions of what a long-continued, systematic culture of the memory is capable of accomplishing.

We shall select a verse in order to show the method adopted by these Buddhist priests and very ancient peoples, in handing down their sacred lore to succeeding generations. If not exactly their plan, it is not far from correct, as, according to the laws of intellectual acquirement, there is only one mode of imprinting knowledge on the human soul, and that by constant iteration. Jacotot's Frenchman—followed the plan of verbal iteration and repetition backwards and forwards in teaching languages, with pre-eminent success. Had two Senses been brought into play by the Priests in handing down their sacred knowledge, by oral tradition, it seems, as if less time would have been required in attaining the object. Be that as it may, these marvels of memory were the results of the exercise of one sense and of a methodical system of constant repetition. Take the following verse as a specimen of the plan:

"When the sea rolled in fathomless billows
Across the broad plains of Nebraska,
When round the North Pole grew bananas and willows,
And mastodons fought with great Armadillos,
For the phosphorus grown in Nebraska."

Repeat the first word distinctly four times; then a second word, and repeat that four times along with the first one; next a third word, and repeat it four times; then all three together four times, and so on to the end of the line or sentence; then repeat the whole line backwards and forwards six times and the first line or sentence will have been thoroughly memorized. For instance, When—the sea—when the sea; rolled; when the sea rolled; in fathomless; when the sea rolled in fathomless billows; this being repeated backwards and forwards six times the line is mastered, and the second and following lines may be treated in the same way, "making the whole house resound," as Max Muller says, "with the noise," till the iteration became a thing of habit, and not of thought.

It was in this way that the ancient scriptures of the Hindu and other peoples, under the name of Vedas, Zend-Avesta, and the Tri-Pitakas of the Buddhists, were handed down in unimpaired certainty and correctness for hundreds and thousands of years.

Such is memory; such its utility and such its trustworthiness when "kept under strictest discipline."

Since the earliest ages of the world flowers have borne an important part. They were dedicated to the gods. Venus is represented wearing a garland of roses; Juno holds a lily in her hand, and Ceres is adorned with bearded wheat and corn poppies.

Evolution on the Basis of Political Economy.

BY LEON.

Number Four.

What am I? or from whence? for that I am I know, because I think; but whence I came, or how this frame of mine began to be, that other being can disclose to me.

—Dryden.

In order to know where we are bound, we must know what we are; and to determine this we have been enquiring whence and how we came. To avoid the almost universal error of a mistaken starting point, we have followed the phenomena of life back to their source in cosmic evolution where we see worlds built up, with building worlds within them. Beginning with the vital force, life-principle, or God concrete with matter, we follow up the study of life's mysteries, wondering for what end creation's mighty forces are working. Everywhere in the vegetable and animal kingdoms we see constant change; the destruction of one for the upbuilding of another. At one moment the vegetable is full of luxuriant life; in another it is cut off and becomes food for the animal which is soon to be killed, and consumed by man, who will in turn feed, and die. The lives of vegetables, animals and men all go out like the snuffing of a candle. At the beginning of the hour they are; at the end they are not. Nature looks like a stupendous despotism; a voracious monster for which all things are food. To the mind of man comes the unwelcome suggestion that he, too, was created for some temporary use, and that at death he is to be annihilated; cut off without even the poor privilege of remembering what he has suffered. Those who are satisfied to build upon the sands of blind faith as a foundation, may never see the blackness of despair that this cloud contains, neither will they ever have the secure feeling of happiness of him who has a reason for the faith that is in him. Reader, have you ever been under that cloud? The writer has been there, and thousands of the more intelligent minds are to-day overshadowed by its gloom. So long as they know nothing better than the homilies of the self-appointed "man of God," and listen weekly to that which is a promise without an assurance, those who have intellect enough to breed a doubt will continue to walk in that shadow. Superstition is the religion of those who cannot think; let them have that refuge. But to the thoughtful, philosophy becomes a religion which gives to the intellect the assurance that all is well.

In our last paper it was claimed that evolution had proved that there was a purpose in creation, and we promised to state that purpose. Nature proclaims her purpose so distinctly that he who runs through her work must read it. Let us return to where the cosmic flux is poured from the crucible of the Absolute into the moulds of His law. We follow the propelling force up through the vegetable into the animal kingdom where we find a higher order of life, sentient and instinctive. From type to type we keep step with animal improvement, noting that each new form has faculties, and organs for their manifestation, not in possession of those below. From the lower monkey there is a step upward to the anthropoid ape, and from him to the lowest African, and finally, the Caucasian. In these types we recognize a long series of designs all subsidiary to, and culminating in, the one grand purpose of evolving a being capable of self advancement. Can it be doubted that this was the design of the creative forces when we see those forces withdrawn when this end is reached?

Can it be doubted that from the beginning man was the intended finality of form evolution, when it is seen that the propelling forces that created him have retired and left him to work out the problem? And that he is capable of intelligently continuing a work of progression laid out and begun by an intelligence incomprehensible to himself? He is the organized result of the first stage of evolution extending through millions of years, and the proximate cause from which proceeds the evolution of the mental world which is the work of the second stage. The mental world, of course, includes the moral and intellectual. This grand world of infinite capacity is to be filled up by evolutions from the human brain. Let it be understood that I mean the mental world and not our physical world. Such being the task given the human mind; a work so prodigious that we cannot conceive of its completion, we have renewed assurance of the soul's immortality. If it has taken millions of years of methodical evolution to produce an exoteric world with the human brain at its head, and it can be shown that this brain is evolving an esoteric world vastly more beautiful and expansive, will any man deny that there was a designer and that His purpose is being outwrought?

Believing that evolution proves beyond a doubt its purpose to be the production of a self-improving creature, capable of gathering from his experiences and observations simple ideas, evolving the simple into the compound and transmitting the whole to his posterity, it seems correct and proper to assume that it is the basis of a true political economy. We also believe that those who generally put themselves forward as leaders are, as a class, superficial in their observations and conclusions, and that man as an individual and society as a whole have lost much, and now suffer much for want of a better understanding of this grand science of evolution, which teaches us that out of an infinite number of elements aggregated in the course of millions of years it has produced the individual as we find him yet incomplete, and that many thousands of years must elapse before a perfect society can be constructed out of such imperfect material. It is idle to dream of absolute perfection in this world or any other. The Absolute is God, and should we ever reach that improbable state our identity as individual spirits shall be lost.

Our mission on earth is, and in Heaven shall be, labor. The orthodox eternal rest in heaven and the Socialists' "Fools' paradise," of a gratification of all desires on earth without labor, are equally impossible. Such a state of things would, if offered to the wise man, be rejected as the sum of all calamities. But there is a relative perfection which is attainable and for which we must strive, for upon it the success of civilization depends. This relative perfection consists of the adaptation of each individual in the social fabric to all the others. This adaptation depends very much upon the intelligence and good will of the individual, hence he must be trained to willingly fill the place to which adaptation conducts him. This matter will be further considered in an article on the education of the individual.

Perhaps all religions have been necessary to the times and places out of which they were an eruption. They are but the effort of the soul to grasp its whence and where; but all of the religions have been shaped to suit the caprice or the interest of the priest

who manufactured them from popular superstitions, and the errors and falsehoods indicated have become a part of us and of our sociology resulting in great evil and danger hereafter to be pointed out.

The chief evil is, perhaps, the dogma of divine revelation. This scheme of getting between the people and their God under pretense of being His special favorite for the reception and delivery of verbal messages, had been in use so long that Moses could not get a patent on it.

This theory that God has appointed certain vicegerents to whom are confided verbally all the facts necessary to direct us in our upward march, has stopped investigation among themselves and caused them to hug the plous delusion; that to receive this revelation, for the truth of which we have the priest's attestations alone, merits salvation. So deeply ignorant has this dogma kept many otherwise fair minds, that the former under its shadow, believes that the bible contains all the science necessary to his calling, and preachers proclaim from the pulpit that were it not for the bible man would not know himself from the horse. It is this kind of blight that we have grown up under to a state of tolerable civilization; but the evidences are that we have about reached the limits of the present system, and if we would not perish and lose the accumulations of ages, we must revise the system.

When shall this revision begin? The answer comes from the depths of philosophy: "Make haste to cast out your dogmas, study the law that produces the individual and socializes him. God speaks only through his works; believe nothing which they do not reveal to you." This would be a safe basis for all our institutions. In this way, let us "put God in the constitution" and it shall remain broad enough to shelter and strong enough to protect all sects, and from their tyranny shield the non-sectarian.

(To be Continued.)

The Quakers' Happier Life.

The Friends, vulgarly called Quakers, are a peculiar people. Their theories of non-resistance, spirit impulses and mutual help are founded on a literal interpretation of Bible language. If it is to these theories they owe their average longevity and enjoyment of life others might find it advantageous to adopt them. But it is more logical to refer this longevity to the rules of life the Friends' Society inculcates. A "Friend" is required to abjure ambition; to be industrious and methodical; to live within his income, whatever it be; to avoid all flaring ostentation in dress or equipage; to seek solid comfort, and avoid indulgence in pleasures that excite the passions. In no sense communists, they support comfortably their poor, and aid those unfortunate in business until it becomes plain that the aid is bestowed on the unworthy or shiftless. By a recent report of the society it appears that of the 229 "Friends" who died last year in Great Britain and Ireland only twenty-two were under five years of age; between five and ten years there were five deaths; between ten and twenty years, nine; from twenty to thirty years the deaths numbered eighteen; from thirty to forty years, sixteen; from forty to fifty years, twenty-two; from fifty to sixty years, twenty-three; from sixty to seventy years, fifty-one; from seventy to eighty years, seventy-four; from eighty to ninety years, sixty-nine, and from ninety to one hundred years, ten.

The average age attained among them is thus about fifty-five years, while the average age now reached by the people of Great Britain and America is certainly not above 37.5, and these nations in this respect surpass all others. The viability of a child-born in the family of a Friend is therefore 17.5 years greater than that of the children at large. The low rate of infant mortality is especially noticeable here. But nine per cent. of the whole number die under five years. In this city about 54 per cent. will be found the average for a term of years. Chicago is said by its health officer to have an exceptionally low death rate as compared to other large cities. Six children, then, of the people here die where but one of the Friends' children does. In other words, five-sixths of our infant mortality is preventable by our adoption in child rearing of the regimen of the Friends.

While much depends on the parents, and doubtless a great proportion of this child mortality is owing to ignorance and perhaps even to lack of love for their offspring, yet deficient sanitation is certainly responsible for the vast majority of these deaths. The cause is not far to seek. "There is that withholdeth more than meat and it tendeth to poverty." Egged on to a man either in pursuit of wealth or in a ceaseless struggle for existence, we are too busy to reason out the matter. Each of these children so lost would, if reared to the self-supporting age, become a twofold source of wealth. His labor would produce it. His presence on earth here and demand for space to dwell in would raise the value of the land—the city's site. Neglecting the sanitation that would certainly preserve one-half these wasted lives, we cry up by our "ecological administration" the source of all wealth.

Three score and ten the Psalmist allots to man as the duration of a useful, pleasurable life. Since he wrote there has been no gain on this by all our boasted civilization. But if the Friends had furnished his standard it would have been longer; 153 of the 226 lived beyond seventy. In Chicago for the years '81 and '82 there were 513 out of the 14,101 dying who reached that age before death. This is but 3.6 per cent. For every person that reached that age here, sixteen persons reached it among the Friends, in an equal population. As long life implies preservation of both mental and physical vigor the old age of these Friends was as a rule, placid and happy. In all that makes life worth living—"in peace, content and troops of friends"—it is fair to presume that they had sixteenfold the enjoyment we reap of our vacuous bustle and perilous quest of gew-gaws.—Chicago Herald.

For the Religio-Philosophical Journal.

Total Depravity.

BY GEO. A. STEWART.

This monstrous doctrine is the sheet anchor of the orthodox church. It holds the ship fast beyond the breakers which roll on the shores of infidelity. It is the one-dogma without which the art of religion would be wrecked and perished; and what is it? A false born of the ignorance and credulity of man; a weak invention of the priest, upon which has been builded a structure such as no world has ever seen and will never see again.

A single human being was made by God, perfect in his nature, character and surroundings. He was forbidden to do a particular thing, but he disobeyed the command and did it. God knew he would do it; knew it when he created him. This was original sin. Adam and all of his posterity were cursed for the deed, and placed under the ban of the Divine displeasure.

God was aware that the descendants of Adam would number hundreds of thousands of millions.

For countless ages yet to come, the world would be peopled by the progeny of Adam, and brought into life without their volition and without their knowledge, and yet condemned before their birth for the sin of a man of whom they had never heard. If any government, power, or potentate of the present day should undertake to furnish a child for some wrong committed by his father or grandfather, the whole world would rise up and protest against the gross injustice, and yet this is what God did, and is doing every day—no theology says. It seems utterly trivial and absurd to undertake to demolish such a position as this by argument. No sensible person believes it; no rational person can believe it, and were it not that it is instilled into the plastic minds of children, in the Sunday schools and churches there would be no necessity for refuting it.

Evolution and ethnology have demonstrated the fact that there was never any such thing as the creation of the human race in a single pair; that man in his primal life did not exist in a state of wisdom, purity and holiness, and as a consequence there never was such a thing as the fall of man, original sin or total depravity. So far back as there are any records or traditions in human history, the organic differences in the color, characteristics and structure of the human being were just the same as they are to-day. In the hieroglyphics of the Egyptian monuments, 3500 years before Christ, the negro is depicted with the same features and the same skin that he wears now. That he ever descended from the white Adam is one of the fictions of Biblical science. Original sin and total depravity are as cheap delusions of a weak and worthless theology.

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CHICAGO, ILL., Saturday, August 20, 1887.

On the Scientific Spirit.

Many things in Spiritualism are generally conceived to be very extraordinary and wonderful, quite out of the range of all normal processes. "Materialization" seems to be put in this class. By many it is flouted as utterly incredible and unworthy of consideration or inquiry. Even many Spiritualists are apparently dubious of it, at least as a cabinet creation, and seem to wish that mediums would withdraw this class of public performances, especially so far as it is only a dark exhibition.

Of course the mediums cannot comply, because they are supposed not to control but to be controlled; and they cannot readily admit the impeachment which the demand or wish implies. They argue that they must allow the spirits freedom to follow their own judgment in the main as to the method of manifestation to mortals, and that spirits know, or should know, their own powers and limitations, and the modes and conditions of their manifestation. So long as their intent and character appear on the whole to be good, they should be allowed freedom in their choice of means and methods. They are the most competent judges as to what is the best they can do, and as to what is the wisest course to pursue for widening and clearing the channel of intercourse between them and us; therefore if they say they cannot submit to "test conditions," to discontinue dark séances and to conform to the requirements of the scientific spirit and to its wonted methods of careful scrutiny and rigid and thorough testing and verification, how can mediums be blamed? What can they do but either cease to exercise their powers or use them as the spirits require? Such is the argument.

This is conclusive to those who desire to have it so. To others the logic of it is far from being irresistible. They may reasonably argue that if the spirits know themselves and their world better than we, we know some things of ourselves and our world better than they. We know what is necessary for the satisfaction of minds of scientific training and discipline, and what offends and repels them. It is also clear that spirits who would foster in us an unscientific habit of mind are no benefit to us. Indeed this would be the greatest injury that could be by any means or agency inflicted upon mortals. It is the scientific habit which is redeeming the world from barbarism and from debasing superstitions. This, rigidly preserved, is the only guarantee of future progress, and the strongest barrier against the returning inroad of old time abominations.

If Spiritualism is worth anything to the world, it is owing to its scientific method. It verifies its doctrines instead of calling on men to believe without proof, or from inadequate data. To abandon this method is to forfeit its distinctive characteristic in comparison with ancient religions; and those who favor inductive looseness here, will do the same everywhere; and they are to be counted out of the ranks of the progressive intelligence of the world. Such minds as these, whether belonging to this world or any other, cannot be of much service as guides or teachers or inspiring impulses forces. These are not to be counted among the "wise and powerful ancient spirits," the Magi of the East or the Magi of any other region. It is supremely silly to represent Franklin

and Faraday, Count Rumford and Arago, Cuvier and Agassiz and all their scientific confreres as utterly reversing all their mental habits as soon as they enter the other world, as becoming divested of all those mental qualities, tastes and attainments which made them patient in inquiry and experiment, careful and circumspect alike in observation and utterance, and rigorous in their exaction of evidence for what they accepted or affirmed. Who but drivellers can receive as the communications of these men oceans of words about things concerning the truth of which from the nature of the case no evidence can be furnished? Who that are not examples of "arrested development" can believe that the great kings of science as soon as they leave our stage of action revert to the pre-scientific condition of jugglers and magicians?

Yet materialization is not to be discounted in advance. Not by the *a priori* method is it to be either proved or disproved. That is not the method and spirit of modern science. It is ancient and medieval. It is good in the sphere of abstract principles, but not as a test of contingent concrete realities. Nor are dark séances to be wholly denounced and disused. They may be subject to scientific determination even though dark. There is a science of the night as well as the day; of the colorless and obscure as well as of the colored, the bright and conspicuous. Let the spirits, if they wish, shrink, if they must, from garish light as they have been wont to do, but let them favor the arrangement of conditions by which their presence and action can be scientifically tested and verified.

On the other hand, it should not be forgotten that many of the devotees of science and philosophy are conspicuous examples of disproportionate development. Their scientific zeal has in some directions overstepped itself, and left them sprawling in the dirt and fossil tritura of an unscientific prejudice and disgust. They will give faithful and prolonged attention to the most insignificant questions, topics and objects, while they ignore or dismiss with a jeer the loftiest and most important inquiry on which human intelligence has ever entered. In the study of Spiritualism, science has a far grander field than is presented elsewhere; and it seems as if the time were come which had never come before, for the thorough and scientific investigation of Spiritualism. It justly demands and will well repay the earnest and united study of the best trained and most completely equipped minds in the scientific and philosophical world. Some of these have added fresh laurels to their crown of fame by giving to Spiritualism a worthy attention and thence a noble acknowledgment. They will stand at the head of a glorious line which will follow them, as advancing thought shall gain the victory over false conceit, misconceiving conservatism, professional interests and personal vanity.

The Chatsworth Calamity.

Of the horrible railroad disasters in America that of last week was the worst. As all the world knows before this, a double-headed excursion train composed of twenty-two cars drawn by two locomotives, with nearly a thousand people on board, and speeding at forty miles an hour, struck a burning culvert, and in a moment sent scores of souls out of this world. On the broad prairie in the blackness of midnight, amidst crackling flames, unearthly shrieks, wild confusion and horror unspeakable, almost unthinkable, more than four score of human victims met their fate.

And now the president of the road has the cool effrontery to stand up and say that "the accident can only be ascribed to one of those inscrutable acts of Providence which it seems impossible to guard against." He follows the example of more illustrious hypocrites in burdening Providence with the crimes of robbers and murderers. It is a notorious fact that the Toledo, Peoria & Western Railroad, on which the massacre occurred, is one of the properties which railroad wreckers have used to swell their millions. Milked by the Wash system until dry, it was turned out to forage for itself, with no resources and no credit. To raise a little money the present officers have felt obliged to resort to hazardous methods and to run excursions at tempting rates. They could not afford to despatch that monster train by sections, it would cost too much, so a thousand people were huddled together and sent forward to what proved death to many, and worse than death to a larger number.

The JOURNAL does not need to give details of this ghastly affair, the particulars in all their sickening horror have been amply dwelt upon by the daily press. The attempt on the part of the T. & W. officials to make the public believe the culvert was fired by train robbers may be dismissed without notice, as wholly improbable. It is quite natural these frightened officers should desire to relieve themselves of blame. While not holding them guiltless, the JOURNAL regards their part in the affair as inconsequential and their offense venial compared with the load of criminality which rests upon those who pauperized the road, stole its assets and left it without power of recuperation or strength for self-protection. And still further back, behind the princely wreckers, the community that bred and trained these money-getting monsters is responsible. These railroad kings and millionaires who hold in hand the fate of millions of people and wide sections of this alleged free country are but concrete expressions of the morals of the community whence they sprang, otherwise they would never have been.

The sickening stench of the Chatsworth charnel house is said to have overcome the strongest; the moral effluvia in the midst of which flourish those responsible for this and other railroad massacres and robberies is infinitely more deadly, only the community has adapted itself to the latter more subtle and dangerous atmosphere, and for the time seems to fatten on it. When this shall become as distasteful to the moral sense of the community as the prairie dead-house was to the physical sensibilities of those about it, the symptoms may be regarded hopefully. Should the Chatsworth slaughter and holocaust hasten this awakening it will prove a timely and not too great sacrifice, a blessing rather than a calamity to the world.

The Wrong Growler.

The JOURNAL having followed for the first twelve years the practice of giving credit to old subscribers who found it inconvenient to always keep their subscriptions paid in advance, the present publisher has been obliged to pursue the same policy knowing, however, that it is not the best for either himself or his subscribers. With all the care he can exercise the aggregate amount of delinquent subscriptions often reaches a large sum. On the first of August this sum amounted to \$8,000 due from those to whom the paper was going. To a large majority of these delinquent subscribers the paper has been continued on their special request and promise of early payment. The publisher has felt it his duty to press the payment of these arrears and the use of measures calculated to arrest the attention of those indebted. For doing this he has in a few instances been found fault with by persons whose letters asking credit he now has on file. It is out of the question for him to give personal attention to the work involved in going through thousands of names and directing the method to be pursued with each individual debtor. He aims to be patient, reasonable and just to all and he has a right to expect similar treatment in return. He is confident from data in his possession that very few on his list would be behind in their accounts if they made one-half the effort to pay that he does to give them a trustworthy and interesting paper. He is not to be understood as scolding, but he asks these good people to at once seriously consider their obligations and do what their moral sense tells them is right. If any one is to growl the publisher is that one, but he don't. He frankly asks justice, nothing more, and this he expects to have either in this world or the next.

Photographed by Lightning.

A curious electric phenomenon is reported by telegraph from Fayette Township, Hillsdale County, Mich. One Thursday evening lately a lively thunder shower passed over that region; during which the play of lightning was peculiarly frequent and vivid. Just before the storm broke Amos J. Briggs, a farmer living midway between Hillsdale and Jonesville, who is quite bald, his head being smooth and shiny, went into his back yard to frighten away some cats that were fighting on the woodpile. At the same instant there was a great crash, and the electric bolt struck the woodpile, scattering it and stiffening the cats in an intense rigor mortis. Aside from a prickly sensation and sudden contraction of the muscles, Mr. Briggs experienced no unpleasant effects. The field passed down his body, tore the works of his watch to pieces, breaking the cover, ripped his left trousers leg from top to bottom, and burst his left boot, tearing the upper clear from the sole. When he entered the house his wife fainted. Unconscious of the cause the farmer hastened to bring her to. The first words she uttered, "O, Amos, the Devil has set his mark on you," excited his curiosity, and he looked in the glass and found the image of a black cat photographed in silhouette on his bald front. The picture was perfect. It was about five inches from tip to tip and in perfect proportion. The cat's "whiskers," teeth, and even the hairs on its tail were reproduced with exquisite minuteness. Curiously being satisfied, they tried to remove the obnoxious marking, using such homely remedies as soap and scouring-brick, vinegar and ashes, etc., but to no purpose. However, in the morning the picture was much faded, and by noon it had quite disappeared.

Lake Pleasant Camp is one of the most charming localities in a country filled with attractive resorts. Good water, excellent drainage, fine facilities for recreation, amusement and instruction make it a popular resort. Like all such places it has pests. In some parts of the ground a mosquito may be seen, heard and felt occasionally, but a gentle expostulation and a reasonable exhibition of charity soon mortifies the tramp and he makes for thick timber; again, the wind will rustle around with a degree of impetuosity not wholly compatible with strict decorum, but this is rare and not worth mentioning; sometimes a sneaking manufacturer of current falsehood for some sensational daily paper is detected, but escapes punishment through his utter insignificance. Once in a while some blatant, bigoted, church missionary spouting for a fight invades the camp, but he is gently though firmly chained to the wrists of some equally fanatical, bolsterous and bellicose Spiritualist, and soon subsides thoroughly whipped.

There has been another nuisance infecting the camp for several years, its reputation such as to scandalize the place and make decent people blush. It is an aggressive pest, given to flaunting itself before the

eyes of the people with a perverse persistence most aggravating. Last year a medical man, one Dr. A. B. Smith, administered a dose of gall and wormwood to this unwelcome visitor in the shape of a few words plain and strong. For this timely treatment the female nuisance vowed vengeance on the volunteer pest exterminator, and cited him before the same court at Greenfield to which Jonathan M. Roberts so foolishly called the Board of Directors for giving him what he had invited and deserved. Now this female person is a determined character, a good bluffer, and also reminds one of Caesar's wife—by contrast. But Dr. Smith did not quail, and when the mature and experienced Auburnian discovered this, she offered to withdraw the suit if the alleged slanderer would pay costs, this was declined; then it is said she offered to pay the costs, but this met with no favor. Dr. Smith proposed to justify by establishing the truth of his assertions. Finally when the day of trial came the defendant and fourteen witnesses hid away to Greenfield only to find that the complainant had defaulted and neither appeared in person nor by her attorneys.

If others will only follow the example of Dr. Smith in telling the truth and sticking to it, Lake Pleasant will soon be wholly free from these human pests. It has few now, but there should be none.

GENERAL ITEMS.

That excellent article on 2nd page on "Memory," is from *Light*, London.

Dr. J. K. Bailey has been lecturing at Swohomish, W. T. He will go from there to St. Paul, Minn.

Mrs. Sarah Graves of Grand Rapids, Mich., is now stopping at Thurman, N. Y. She will remain there until September 1st.

A subscriber at Minneapolis, Kan., renews his subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, but fails to sign his name to his letter.

Geo. H. Brooks called at this office last week on his way to fill an engagement at Haslett Park camp meeting, Mich. August 6th, he lectured at Leroy, Minn.

Canon Wilberforce says it would have been impossible to have stamped Ireland under foot if she were not weakened by her whiskey. The dram bill of Ireland is £2,250,000 annually, he says, more than the whole rental of the island.

There is an oldtime Methodist preacher on the Etowah circuit in Ga., who has to make his fifteen-mile rounds on foot every Sunday. He has a wife and five children and a salary of two hundred dollars a year. The Atlanta Constitution is trying to raise money enough to buy a horse for him.

Anonymous communications reflecting upon individuals go directly to the waste basket. While the JOURNAL is jealous of the good name of Spiritualism and ready to impeach all who disgrace it, yet it aims never to make a statement that does not come from a responsible and credible source.

On last Sunday evening the Young Peoples' Spiritual Society had the pleasure of listening to a discourse by Mr. Chapman of Sheffield, England. Mr. Chapman was the organizer of the first spiritual society that ever met in Sheffield. He is a trance speaker. His subject for this occasion was "The Benefits of Spiritualism to the World." He will address the society again on Sunday evening next.

Mr. Frank Ward, of Los Angeles, Cal., one of the stirring, thrifty men to whom California owes her unexampled and perennial boom, was at Lake Pleasant last week. He pronounces the place the finest he ever saw for a camp—he a Californian too—and declares he will go there next year and stay through the entire meeting, though he does have to travel more than three thousand miles to reach it.

The dissenting churches have seven hundred places of worship, of all sorts, in London. Three hundred and thirty of these, most of which are quite small, belong to various bodies of Wesleyans; one hundred and twelve to Independents or Congregationalists; ninety-nine to Baptists; sixty-seven to Presbyterians, and eighty or ninety to a variety of smaller sects and to undenominational missions.

Queen Victoria and family cost Great Britain about \$20,000,000 a year. This is a source of adverse comment it is said by many taxpayers of that mighty country. It is evident these critics are small-minded parsimonious and ill informed when they growl about this expense. In this country King Boodle secures not less than \$2,000,000,000 annually and is constantly crying for more.

Joseph Beare, one of the oldest citizens of Chester, Ill., died there of dropsy, aged seventy-two years. He was a native of Switzerland, Canton Berne, and came to this country at the age of twelve years. He was widely known as a medium of remarkable healing power. Several years ago, the daughter of respectable parents, who had been a deaf mute nearly all her life, was taken very ill, and remained in bad health so long that little hopes were had of her recovery. As a last resort they were persuaded to seek Mr. Joseph Beare's aid. He not only cured her disease, but, under the direction of his spiritual guides, petually restored the gifts of hearing and speaking to the patient. Mr. Beare has also performed other wonderful acts, seemingly with a power not his own, but by supernatural aid. He lived in Chester city since 1845, and was a respectable, prosperous business man.

Prof. Thomas Davidson made a brief stop in Chicago last week. He came west as a representative of the New York World and for the sole purpose of interviewing Ignatius Donnelly concerning his forthcoming book devoted to proving that Shakespeare was only a fool and that Bacon was the real author of those wonderful creations which will live as long as man walks the earth. Prof. D. appears greatly impressed with Donnelly's work and the World's readers will soon have the result of his trip before them.

The defeat of prohibition at the recent election in Texas, was a surprise to the church. The church had cast the weight of its influence in favor of the measure, and in some sections its prayers were followed by liberal contributions of money, but it now appears that its prayers were of little avail, and that its money simply had the effect to arouse and embolden the opposition. The fact that a temperance campaign in Texas could be carried on at all is a hopeful sign of growth, and the enemies of King Whiskey should feel encouraged.

The Andover type of theology is thus lightly spoken of in *The British Weekly*: "There is an unbelief which must be treated with earnest consideration—in speaking of which contemptuous flippancy is unpardonable; but the American new theology we respect little, and fear not at all. Much of it is as easy to manufacture as a summer cooling drink. Take equal parts of Kingsley, Carlyle, the easy bits of Herbert Spencer and *The Nineteenth Century*, flavor with scripture according to taste, and serve up with scraps of Tennyson and Matthew Arnold."

The Nineteenth Annual Report of the Minnesota Editors' Association, including proceedings and addresses of the July (1886) meeting, has been sent the JOURNAL. No better evidence of the prosperity and culture of that imperial commonwealth could be offered than this admirable report. The addresses delivered at that meeting and published in this report are models in their way, full of practical sense, humor and good English. Minnesota editors need not fear to compare their addresses as published in these Proceedings with those of any and all other editorial associations of sister States. The JOURNAL congratulates its Minnesota contemporaries on their honesty of expression, enterprise, courage and prosperity.

It is said that in Jefferson county, Indiana, there exists a religious sect whose belief is that when the body dies the soul enters on a state of sleep, in which it exists until the final resurrection of the body on the day of judgment, when it awakes and again enters the body as it arises from the tomb. This doctrine originated in the East among the Arabians and Armenians. It has been condemned by several councils of the Roman Church, but was adopted by Pope John XXII. The church in Jefferson county has for pastor Pascal Porter, a boy ten years of age, who became inspired about two years ago. He is the son of illiterate parents, and has received no education beyond being taught to read the Bible. It is claimed that his sermons are logical, forcible and in some respects unique.

The daily papers have this curious item from Lansing, Mich.: Charles W. Stoughton and wife were tried, July 29th, for assaulting an old lady, Elizabeth Lee, with darning needles. All the parties are colored, and Stoughton claims to be a practicing attorney and presents a very intelligent appearance. They came from Cassopolis, Mich., last May. The prisoners' testimony is to the effect that Mrs. Lee bewitched them. Soon after making her acquaintance their house was overrun with toads and slimy lizards. Whenever they saw her they had a great roaring in the head and became deathly sick. Mrs. Stoughton became salivated with greenish slime, and they were terribly oppressed in various ways. In their extremity they sought the Lord in prayer, and he told them their only release was in drawing blood from the witch. Hence the attack. They were convicted and sent to jail for thirty days.

It would be refreshing to have angels visit this mundane sphere without the old orthodox appendage—wings! A Milan, Tenn., paper says that one "Saturday evening lately, at about sundown, on the Sterling Johnson place, two and a half miles southeast of Milan, six angels were seen to fly down into the yard of Mrs. Wood, a widow lady. It seems that Mrs. Wood was very low with sickness, and several ladies were present attending the wants of the sick, when a noise in the yard attracted their attention. Upon looking out of the window they saw an angel, and in a moment more it was joined by five others. They were there only for a few minutes and took their flight, flying straight up until lost to view. They, with the exception of wings, were in the form and shape of man, with clear-cut and finely formed features and were clothed in garments of pure and spotless white, while a halo of heavenly light encircled their heads. The above was told as the truth and can be vouched for by the ladies who were in attendance upon Mrs. Wood. Be that as it may, it has created considerable excitement in that neighborhood."

"Is Romanism overwhelming us?" is a query answered in a decidedly negative way by Rev. Dr. Charles Pomeroy, a Presbyterian of Cleveland, O. He has been looking up the subject carefully, and publishing the results in a church magazine. During the last ten years the increase of Romanism has not been what it was formerly. Though the vast proportion of our immigration has been Roman Catholic, and this element with its descendants may include nearly half our population; the latest statistics give less than 7,000,000 of Roman Catholics, including men, women

and children. If they had merely held their own, says Dr. Pomeroy, they would have numbered 22,000,000 to-day, instead of less than seven. Dr. Pomeroy makes a very encouraging comparison by giving clerical statistics as follows: From 1850 to 1880, Romish priests increased 5,100; but meanwhile Presbyterian ordained ministers increased 4,256, Baptists 11,426, and Methodists 15,430, to say nothing of a large growth in other denominations. The aggregate increase was 44,315 evangelical ministers, to match about 5,000 priests. Then estimating the evangelical population by adding only two for each enrolled communicant, it has grown within the past ten years alone more than six times as fast as the Romish population, and the proportion seems to be rising every year.

Of Dr. Joseph Parker, of the City Temple London, whom late rumors have selected as Beecher's successor, Rev. Dr. Parkhurst, of New York, writes thus to *The Christian Union*: "He is as much like Beecher as genius can be to any other person. From beginning to close of service there was not a word of cant or pious platitudes, the stock in trade with many preachers. We did not want to see him in surplice, but so little clerical and perfunctory was he that we soon forgot the uncongenial vestment. He took no text; his subject was the "Blind Man," to whom we have alluded. There were no firstlies or tenthies, nor was there any studied effort at any division of subject. Dr. Parker is a maker of epigrams—and the most expressive part of his sermon is the epigrams—some great truth struck into your soul in changeless English. He suggests a volume of sermons in the one he is preaching. Just as you expect him to enlarge upon some point suggested he puts his microscopic eye on some new word of Christ, and show you that it has a flood of meaning which never occurred to you before. His voice is under perfect control. It can roar like a waterfall or drop like the dew. In gesture he is an artist."

C. B. Carter submits the following to the *Chicago Tribune*: "One of the most beautiful pictures of the New Testament is that of Christ blessing little children. The sacred story does not tell us whether they were of high or low caste, or of what race. They were probably Jewish, which would be sufficient offense to the race of pharisees of this day, and they were doubtless the children of the poor, as it was the common people that heard him gladly." But whoever they were they were representative of the children of all races and conditions of men for all times. Now the question is, Should Christ appear on earth to-day and teach and bless a group of little white and colored children in Georgia would he, under the Glen bill, be sent to the chain-gang?" In answer, the *Tribune* says: "Certainly he would."

Gen. Sherman in his West Point speech to the recent graduates said: "There is an old saying that 'knowledge is power.' This is not true. Action is power, and when guided by knowledge produces the largest measure of results. I have encountered men who knew more of the science of war than Grant, Meade or Hancock whom I would not have intrusted with a picket guard."

He died—applied at the gate of paradise for admittance—St. Peter opened the gate: "Who are you?" "A saved soul." "Where are you from?" "From the South Sea Islands." "Who saved you?" "A missionary." "What missionary?" "One from Anderson?" "Sit down outside there on that brush pile until the question is settled. We don't know here whether you are saved or not."

The Theosophist for July is at hand, containing the usual amount of varied reading. Price fifty cents. For sale at this office. We can also furnish back numbers at same price.

"Parson" Wilson Repudiated.
To the Editor of the Religio-Philosophical Journal:
The statement has been made in some of the spiritual papers that Mr. H. C. Wilson, of this city, would visit the East and attend the various camp meetings as a representative of the Spiritualists of California. This is inaccurate. Mr. Wilson will not represent the Spiritualists of this State as a whole or as a class; he is a fitting representation of a portion of the California Spiritualists, but so far as the Golden Gate Religious and Philosophical Society of this city, and other Spiritualists of similar character in our State, are concerned, Mr. Wilson is in no sense their representative. The Golden Gate Society desires specially to repudiate the idea that he is or can be in any manner its representative.

WM. EMMETT COLEMAN,
Corresponding Sec'y Golden Gate Religious and Philosophical Society, San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:
Inclosed is a clipping from to-day's *Chronicle* concerning one H. C. Wilson, a Spiritualist. I regret to be obliged to admit the contents true. It is not true that H. C. Wilson has been sent East as a representative of Pacific Coast Spiritualists to visit the camp meetings. He has been sent by a small clique who believe as does that Spiritualism "hideth a multitude of sins;" but we cannot afford to carry or endorse such characters, either here or East. Not only is his moral character in bad repute, but he has been one of the upholders and defenders of Elsie Reynolds, one of the worst frauds known.

The cause demands a thorough weeding out. Wheat and tares may grow together; but Spiritualism, charlatanism, frauds, and hypocrites growing together will choke all the morality out of Spiritualism it ever did or could possess. The best class of Spiritualists here, comprising a large majority of the whole number, are indignant that such a report should go before the public, that Wilson had been sent East to visit the various camp meetings as a representative of San Francisco Spiritualists.
San Francisco, Aug. 5. R. C. BUTLER.

BEYOND.

The character and history of this book is best explained by the father (the publisher) of the medium through whom the messages were given. He writes as follows:

"With the mail I send you a copy of the book 'Beyond,' given through the mediumship of my daughter, who has never taken a dollar for her ministrations. As the book has been published under the directions of her control, without preface or introduction, so that it could do its work more effectively among those who have not tasted of the waters of truth, from the fountain of spirit return, it is quite proper that I write you in explanation:

"Something like three years ago sorrow came to the home of my daughter in the usual form—death—and removed an only child, a little four year old girl, who had never been happy for an hour at a time in any place except the home nest, and though the mother was a member of an orthodox church, she found in this hour no light streaming from that way to break the darkness that was so dreadful. The constant thought as with thousands of other mothers under the same sorrow, was, 'How is it possible for my child to be happy in the beyond amid the strange scenes and faces there?'"

"No ray of comfort came to her until she visited a medium in a neighboring city, when she was informed that there is no death, and that her child is lovingly cared for by a spirit-mother who is very dear to the family in mourning. She was also assured that she was mediumistic, and her spirit friends were anxious for her to devote one hour each day to development; and they would certainly come with the assurance that all was well with the dear one gone before. This request was granted, resulting in her becoming developed as a clairaudient and trance medium, and the first to make her presence known was the foster mother of the child."

Part V. of the book will prove especially interesting. It consists of a communication from the spirit Adelaide, as follows:

EDNA'S RECEPTION.
Our home was complete before Edna came to us. Her mother's cry of despair was heard by loving angels in the Beyond and I now come with the assurance that they are "ministering angels" to all who mourn for loved ones who have passed into this beautiful home of the soul. There are loving ones on this side waiting and watching to receive all of earth's children and make them happy in this life of loving care and beauty.

I saw the cloud hovering over your home and knew that nothing could prevent the sorrow that would so crushingly envelop you who had only this one little darling in the home-nest, and I remained closely by your side, imparting all the strength possible, so that you would not give up in despair, when the dreadful hour came.

Fear not, my dear one, all in earth life have guardian angels given unto them and it has been my pleasure to assume that loving care over you and yours.
When the time came for your darling to leave the earthly form, I received and carried her lovingly to our home in Heaven, where many little ones from Summer Valley were waiting her coming. They had known for some time that she would soon come and were anxious to greet her.
They had covered our home with perfect white blossoms; the path to the home was also covered with white flowers and my chair was covered with white satin, which fell to the mossy carpet. Over the entrance were the words, "Angel Edna," made of flowers. Part way down the pathway they had erected a beautiful bell, composed of white and pink rosebuds, and at the bell were stationed four little ones, who dropped sprigs of tiny lilies of the valley upon her breast as I passed and then followed, singing "My precious one, come into our bowers."

On entering the home I sat down in my chair, and held her close to my bosom, and all waited for her to awake into consciousness. Very soon she opened her beautiful eyes, and looked quietly at me for a long time, then gazed at the group of twenty-five little ones surrounding her. They remained perfectly quiet. Soon she raised her eyes to my face once more, then put her hands up and covered her face. I kissed her and inquired if she would like to go to her grandmas, grandpa, papa and mamma? If she did, I would take her to them. For I loved her and would be glad to go with her. I told her that she was so very sick that I had taken her away from home so she could get well again; that I had been by her all the time and would like to have her stay here in my home, if she would like to.

She made no reply to this, then I said, "Shall we take some of these pretty flowers to mamma and all the rest? I will put a lot of them in a basket, and you and I will go and show them to grandpa. Shall we darling?" Then, as I feared, she burst out crying as though her heart would break, and said: "I want to go home."

Then I took her close to my bosom and she put her arms tight around my neck and thus we returned to her earth home and you were so bowed down with grief at your great loss.

She appeared to feel that I was her friend and was never afraid of me. Oh, if I could have prevented the pang of home-leaving the darling felt at that time, how happy would I have been!

When we returned, all was quiet in the home, and her little earthly form was laid away among the beautiful flowers to remain forever at rest.
As we entered the side door, our little rosebud spoke for the first time after the cry to go home, and said, "There is grandpa." I put her down and she walked directly to grandpa and climbed into his lap and there nestled down for some time before saying anything, then said: "You didn't want me to stay away, did you?"

She knew she had been taken away from home in some way, and she was not happy among strangers. After sitting in grandpa's lap some time, she slipped down and went to grandma, and told her that "she saw whole lots of pretty flowers and lots of little girls, but she didn't want to stay." Then she went to mamma and told her that "she saw lots of pretty flowers, and lots of pretty girls, and lots of pretty things, and don't you want to see them?"

As none of you answered, she was surprised, for you had always been so glad to listen and talk with her. She wondered what had happened to all of you. She did not for a moment think that anything had happened to her, for she had on her pink waist and plaid skirt that she and grandpa liked so well. I told her that mamma and all of you were not feeling very well just now, which appeared to satisfy her, as she said,

"Well, that is too bad; guess they will feel better pretty soon." Then she went to her sick papa's bedside and laid her head lovingly down by his face and said: "You don't feel very well, do you papa?" As he said nothing, she remarked, "Guess papa is gone to sleep."

I saw a cloud of disappointment coming over her face, and knew that I must in some way explain the change that had come to her, and took her in my arms and told her that she had been very sick; that I had taken her to my home where she would never be sick any more; that all of you were feeling so bad just now that you could not see her, but would be very glad to know that she was well again and happy. She did not understand this, as she was only four years old, but appeared to think it must be some such way or I would not have told her so. She had so much confidence in me from the first that my whole soul went out to her.

It took time for her to understand that she had changed, and frequently said: "Mamma Adelaide, I am not changed, at all, only I am well now, and don't cough any more." And so I allowed her to think that you had changed, or were feeling badly about something, but assured her that you would feel better pretty soon. "Pretty soon" is a charming way she has of getting around things she cannot understand—"Well it will be all right pretty soon," and passes on.

Edna is never unhappy in my home here in the Beyond, but does not want to remain away from "my home," as she terms your earth home, and I am also very happy in the same earth home, therefore we spend very much of our time there.

All children are not so strongly attached to the earth home as she is, but all, like her long to see their mamma and loved ones, and would be perfectly miserable if they could not return and nestle close up to the dear ones as before the change that carries them into this new life in the Beyond.

It was well that you allowed all her playthings to remain as they were when she passed away, for she always looks for them and is happy among them. It is a great mistake to put everything out of sight, for then the home is so changed that the little ones are doubly grieved and sorrowful. They wonder why you do not notice them, and are also grieved because all their toys have gone, both making the dear little angels often weep at the wonderful change that has come over the home.

We gradually lead them to understand that they have become angels; that we on this side are spirits and you are mortals; that sometime you will get sick and come to our home as she did; and then you will always remain with them here in this home in the Summer Land. We always teach them that they can return to the earth home and carry these lovely flowers and have nice, happy times there.

Never, in the past nor in the future, will loved ones be taken to punish you for wrong doing. No, never. They leave earth life from lack of strength and health to battle with the vicissitudes of earth life and are transplanted in a more gentle and beautiful clime of eternal life. Our Savior has given us a love for our own and here we do not aspire to higher conditions until all our loved ones are once more together. We live for them here in Heaven as below: by loving and protecting our own we are fulfilling and carrying out His command.

Edna is ever with me, and when you come to this shore the very first to meet and greet you will be your darling child—and myself. Then we will lead you to more beautiful scenes and to a more beautiful home than you can imagine. Mortal eye hath not seen the wonderful beauties of the Beyond. Have no fear for the happiness and well being of your darling little rosebud. She will ever have the loving care of the angels who will bring her to you very often. We will come to you with loving influence, and words of comfort to cheer as you pass from duty to duty in earth life, and when your work is done, you will receive a rich reward in your heavenly home with us.

Do not let thoughts of discontent spring into life to trouble thee. Your soul should live content in all its brightness. Do not let your life on earth be one of longing, but know that your "Little Rosebud" and your loved ones will lead and be your guide everywhere. You have the knowledge that we live. The ones you hold so dear are here. We come to make a Heaven of your life as on you sweep with the tide. We will steer your bark with love divine and set the helm to reach that shore where all your earthly woes and troubles will cease, where love and rest will greet you ever more.

When the call is given for you to come, you will review the past and find the blots in the book of time forever erased by the many good deeds you have done. Then it will be our joy to know we have you safe home at last; to have my dear one in my arms once more and feel the fond embrace. Our souls will then view our virtues face to face.

The world is dark and you cannot see the gleam of light that is shining there, but oh, how brightly it beams to light and lead you to a brighter sphere! Yes, darling, greet us; we are here. Let all the love your soul has known spring into action at the thought that I am here, all your own; and close beside me stands always your darling child Edna.

Yes, let read winter's tempests wall and roar; you need not dread the dismal sound. Let your heart sing with joy, full of love, in knowing that we are ever with you. Let this blessed day be as a ray of light to guide you, for now when sorrow bears you down, that sunshine quickly follows after gloom and drives the clouds far away. Look up, my love, and catch the gleam of sunlight as it casts its glow into your soul with purest beam to light you, as on the way you go. We will assist and guide you through the journey of earthly care. We will be the light to lead you on and share your sorrow everywhere. Oh yes, we will know each other then, with love yet stronger grown and our happiness complete at last.

Lovingly yours, ADELAIDE.

Harvest Excursions.
The Great Rock Island Route (C. R. I. & P. Ry) will sell Aug. 30, Sept. 20 and Oct. 11, Harvest Excursion tickets at one fare the round trip to principal points in Kansas, Nebraska, Northwestern Iowa, Minnesota and Dakota—limited 30 days from date of sale. For tickets or further information address, E. A. WORMWOOD, Gen. Ticket and Passenger Agent, Chicago, Ill.

We have received another invoice of one of the most popular works on Spiritualism entitled *Spirit Teachings* by the well known writer "M. A. (Ozma)." This work is constantly attracting a large amount of attention from scholars and thinkers. Many find in its pages much that is valuable to their own experience, as the record is that of the authors own spiritual education. We have only a few copies and shall be pleased to fill orders. Price \$2.50, postage 12 cents extra.

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Solar Biology: A Scientific method of delineating character, disease, determining mental, physical, and business qualifications, etc., from date of birth, by Hiram E. Butler. The author has devoted many years of his life to scientific research and unfoldment of the higher faculties and has had but one idea in view, viz.: to be of the greatest service to the world. Students of Solar Biology will be attracted toward this work as will also many others. For sale at this office. Price, with illustrations, \$5.

Spirit Workers in the Home Circle by Morell Theobald is an autobiographic narrative of psychic phenomena in the family daily life of the author, extending over a period of twenty years and written in a most entertaining style. The work is lately from the press and should be in every Spiritualist's library. Price, \$2.50. For sale at this office.

The Mystery of the Ages Contained in the Secret Doctrine of All Religions, price, \$3.00; and A Midnight Visit to Holyrood, price, \$1.50; both by Marie, Countess of Cathness, Duchesse de Pomar, are books sought after by readers of the occult and oriental sciences. For sale at this office.

Pimples, boils and other humors are liable to appear when the blood gets heated. To cure them, take Hood's Sarsaparilla.

CHICAGO.
The Young Peoples' Progressive Society meets every Sunday at Avenue Hall, 150 22nd Street, at 7:30 P. M.
The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. LEWIS, President.
The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 150 22nd Street.
The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission free cents. DR. NORMAN MACDONALD, President.

The United Spiritualists meet at 116 5th Ave., at 2:30 P. M. Sunday. Visitors and mediums welcomed.
F. B. GEORGEHAN, President.
The Young Peoples' Spiritual Society meets every Sunday evening at 7:45 P. M. in Apollo Hall, 2730 State Street. First class speakers always in attendance. Admission free. E. J. MORTON, President.

Spiritual Meetings in New York.
The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York.
The Peoples' Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity 251 West 3rd Street Mrs. C. Stryker, services Sunday at 11 A. M. Officers: Dr. C. Carrill, President; Oliver Russell, Vice-President; Dr. George M. Verter, Secretary; R. H. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue. Services every Sunday at 11 A. M. and 7:30 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.
Conservatory Hall, corner Fulton Street and Bedford Ave. Services every Sunday at 11 A. M. and 7:30 P. M.
Evening Hall, 388 Fulton Street. Conference every Saturday evening at 8 o'clock.
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Saratoga Springs, N. Y.
The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Building, Saratoga Hall.
W. B. MILLER, President. E. J. HULING, Secretary.

St. Louis, Mo.
Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Herald's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited.
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TABLE OF CONTENTS.

PART I. INTRODUCTION.

Spiritualism Defined from a Scientific and Religious Standpoint. The Phenomena Classified. Personal Introduction to them. Recent Investigations. Page 1-14

CHAPTER I.

Early Experiences of Mediumship in Family Life, with Children's Mediums to only Dr. Carpenter's Theories Related. Automatic Writing. Page 15-26

CHAPTER II.

Children's Mediumship in the Years 1871 to 1878. Proof of Identity. Family Psychic Phenomena in Daily Life. Page 27-34

CHAPTER III.

Children's Mediumship in Daily Life continued: Automatic Writing, etc., 1871. Page 35-45

CHAPTER IV.

Direct Spirit Voice and Writing: Records of Sources at Home, 1871. Page 46-58

CHAPTER V.

Records of a visit to Cornwall organized by our Spirit-Workers, 1871, and continuous Psychic Phenomena. Psychometry. Page 59-64

CHAPTER VI.

In a New House (1872). Continued Sources. Various Phenomena. School Life Interrupted. Page 65-69

CHAPTER VII.

Intermittent Home Seances in 1872 and 1873 and in Holidays. Power Exerted—Faith in Materialism. Page 70-81

PART II. INTRODUCTION.

Psychic Phenomena renewed in Daily Life. Mary found to be a Medium: her Development: Social Influences overcome by the Spirit Workers themselves. Page 82-90

CHAPTER I.

November, 1883. Occult Fire-lighting. First Impressions and Testimony: followed up through many Months until Proofs are obtained of Psychic Power and Intelligence. Page 91-112

CHAPTER II.

In 1883. Miss Wood's Visit. Materializations and other Phenomena at Home. Page 113-120

CHAPTER III.

Daily Psychic Phenomena in the Years 1883-4. Skepticism in the Household fully quelled. A Mass of Phenomena. Facsimiles of Spirit Writing on the Ceiling. Page 121-147

CHAPTER IV.

Continuous Daily Phenomena in Family Life in 1883-4. Writing Alleged to be by Samuel and William Critchley Examined. Page 148-177

CHAPTER V.

In 1884. Continuous Phenomena at Blackheath, with a Record of several Sunday Evening Seances (April-July). Direct Writings, with a Facsimile of the Lord's Prayer of the 12th Century. Writings in French. Language. The Spirit's Identification on Leading House. Page 178-194

CHAPTER VI.

Phenomena continued at Blackheath. Writings through the Post. The House Haunted: the Interview the Ghost and said him to Progress to a Nether Plane. The History. Page 195-205

CHAPTER VII.

Continued Psychic Life and Work at Blackheath and elsewhere in 1884. Materializations. Direct Writings including one in Greek. Summary of Continuous Occult Fire-lighting to the end of 1884. Dramatic Phenomena. Page 206-243

CHAPTER VIII.

A Few Extracts from Spirit Writings and Teachings spread over many Years (1874-1886). Page 244-267

CHAPTER IX.

On Tests and Conditions—with a Special Reference to Three Failures in Home Tests, with Facsimiles of Test Envelopes. Methods of Interpreting Psychic Phenomena, including the Modern accepted by the Society Psychical Research. Page 268-295

CHAPTER X.

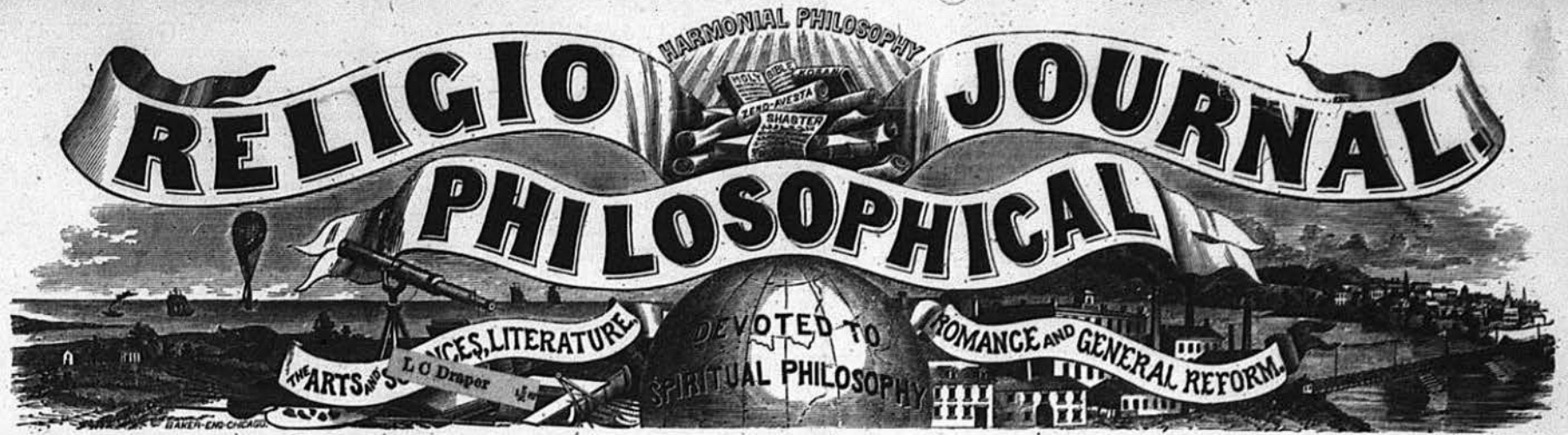
A Brief Notice of Phenomena in the Year 1886, with Reference to another Writing in Greek with Facsimiles. Conclusion. Time not yet ripe for a description of the direct Writing before My Eye, with a Facsimile, at Blackheath. Page 296-306

LIST OF PLATES.

Plate 1. Plan of House (Blackheath) facing page 106
Plate 2. Facsimiles of (some) Writings on Ceiling 141
Plate 3. The same Facsimiles of (some) Direct Writings 236
Plate 4. The same Facsimiles of (some) Direct Writings 237
Plate 5. The same (at Blackheath) Facsimiles of Direct Writings—Inside and Outside 244
Plate 6. Facsimile of Greek Spirit Writing, with Greek Heading 290
The book is a large 12 mo. of 310 pages, handsomely printed on fine heavy paper from new type, with fancy initial letters and chapter ornaments. Price \$2.25. Postage 12 cents.
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLIII.

CHICAGO, AUGUST 27, 1887.

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Passed to Spirit Life.
- SECOND PAGE.—"Father of Democracy." Spiritualism in the Churches. "The Manifesto." The Seance with Mrs. Criddle Reynolds. A Modern Spirit.
- THIRD PAGE.—A Liberal View. Notes from Lake Pleasant. August Magazines Received. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Vocation and Character. The Blind Tiger—Perverse Human Nature. Home for Destitute Mediums. H. Heber Newton. Queen City Park Camp. General Items.
- FIFTH PAGE.—The Silver Wedding. "Spiritualism in the Churches." The Y. P. S. S. The Y. P. S. S. Miscellaneous Advertisements.
- SIXTH PAGE.—Good out of Evil. Employment in Heaven. A Reply to W. T. Brown's Attack on Madame Blavatsky. What Did It? Notes from Florida. A Remarkable Cure by the Spirit. Religious Thought. Oriental Propagandism. Posen in Her Tea. Saw Her Son's Spirit. The Strong and Weak Points of Spiritualism. Notes and Extraneous on Miscellaneous Subjects.
- SEVENTH PAGE.—Aloha. Boodle. The Nature of God. Miscellaneous Advertisements.
- EIGHTH PAGE.—Jesse Shepard on "Spiritualism in the Churches." A Rejoinder to Jesse Shepard. Notes from Onset. Miscellaneous Advertisements.

PASSED TO SPIRIT LIFE.

Funeral Obsequies Over the Remains of Henry B. Champion.

Addresses by F. H. Woods and J. J. Morse.

To the Editor of the Religio-Philosophical Journal:

After several months of great suffering, Henry B. Champion peacefully breathed his last at "Sunny Brae," the home of Mrs. E. L. Watson, Santa Clara county, California, on the second day of August. He was sixty-one years of age, and the immediate cause of his death was cancer of the stomach. For three months he was confined to his room, and for weeks his spirit seemed to hang so slightly to the form that a breath might sever the tie. Undoubtedly the congenial surroundings, the ever watchful and tender care of Mrs. Watson and her household, combined with his own calm and uncomplaining spirit and a restful trust in the future before him, greatly lengthened these waning hours. His knowledge of spiritual truth and angel communion, gained through many long years, was the courage and happy triumph through all the trying ordeal he was called to endure. Not a word of complaint reached the ear, but full of joyful expectation and expressing unquestioning confidence in a grander world waiting his coming, he welcomed the final hour that should reward his trust. All through the latter years of his life he has had through his own powers many and rare communications from his spirit friends, and at the opening of the year received in the night time a message to the effect that he would pass away about the first of August, which was strikingly fulfilled.

The last tributes of respect and affection were beautiful and impressive, and were held on Thursday, August fourth, at two in the afternoon in the rural home that nestles at the foot of the mountains, completely encircled by myriad trees now heavily laden with the fruitage of the year. A number of sympathizing neighbors and warm friends of the deceased gathered around the precious remains. Mr. J. J. Morse arrived at an early hour from San Francisco, and the angelic presence that ever attended him and the beloved Mrs. Watson shed its divine radiance over every heart; as the invisible world seemed to open its arms and enfold our own. Resting on a support close by the casket, was a large fine picture of William Ellery Channing wreathed in flowers; one whom Mr. Champion greatly admired and loved, and whose noble spirit had often inspired him. Prominently on the wall hung the picture of another royal soul, the never to be forgotten William Denton. A lovely pillow of flowers and green rested at the head, bearing touching and tender significance, as it was a floral tribute representing the devotion and love of an only surviving daughter, Mrs. Kate Hudson of Nashville, Tenn. Across its center was the word "Father," and on the left hand lower corner, "Kate." A large wreath of white rose-buds and leaves hung upon the outer door, and from room to room these offerings of nature that are beautiful in all places, scattered their fragrance and gladdened the eye.

A quartette of friends, with piano accompaniment, sang sweetly, "Nearer, my God, to Thee," and at the close, "Where the roses never shall wither."

Mr. F. H. Woods of San Francisco, the president of The Golden Gate Religious and Philosophical Society, made a few feeling remarks, followed by the able controls of Mr. Morse; all of which are given in full below.

Mr. Woods has rendered a kind and brotherly assistance through the trying hours at Sunny Brae, and has done all that a generous and sympathetic heart could suggest. Mrs. E. A. Robinson has lightened the bur-

dens by many hours of personal presence and sisterly aid.

A beautiful spot in the cemetery of San José holds all that is mortal of our risen brother, but only the boundless universe and the hearts wherein he has long dwelt can hold the pure soul of Henry B. Champion. San Francisco, Cal. G. H. Hawes.

REMARKS BY F. H. WOODS.

Friends and neighbors, we have come here to-day to pay the last sad tribute of respect to our friend and brother, Mr. Champion, who has passed through that change which is common to the lot of all humanity—the change called death. Science and spiritual light teach us that from the smallest molecule to the farthest star everything is permeated with life; life is soul, soul is intelligence, intelligence is God, and that which is called death is simply reformation. We know that from the dawn of creation to the present time decay and re-formation have been going on and will go on to the end of time. It is the inevitable law of nature.

Our brother here before us had climbed the heights and understood the principles of life, and death to him was a welcome guest. One of the last requests of our brother Champion was, that for him there should be no sorrow and no mourning, but rather, rejoicing at his release from sickness and suffering. He was fond of music and he loved flowers—these he would have. He desired no formal ceremony over his remains, but if a friend could say a kindly word he would be grateful.

Mr. Champion has been for many years a central figure in the spiritualistic movement. For many years he was president of one of the largest spiritual societies in Philadelphia. He had throughout the East many warm friends who were ardently attached to him; he also had children, who to-day are far from here and cannot drop a tear over this beloved form. For the sake of these children, for the sake of these eastern friends and many others, we have concluded to depart a little from the unostentatious desire of our brother, and have a funeral discourse by a teacher of his own faith who is now present. We also thought, friends, that perhaps some of you might like to hear a funeral discourse from a spiritualistic standpoint, for you know that in the supreme presence of death all systems of religious belief find their crucial test.

In the few short years that I have known our brother I have learned to love him, as all do who have been brought into relationship with him. It has not been given to all, however, to sound the depths of that tender and manly heart. I loved him for those attributes that go to make up a grand and noble manhood.

In this household he will be sadly missed. His residence here has been a benediction; he has been a father and a friend; his lofty integrity and pure life have been bright and shining examples, while his extended business experience has made his wise and prudent counsel invaluable. They will miss him, but they know while he is absent in the form he will be with them in the spirit, for here in this quiet home where his weary and wounded heart has found that repose which is so much needed, he will still make his dwelling place, he will still be their counselor and their friend.

Could my lips voice the wishes of the heart I would indeed pay a proper tribute to my friend; I had expected he would do that service for me. I can only say in the language of another, "Speech cannot contain our love."

Then followed the invocation and address by the control of J. J. Morse:

INVOCATION.

O, Thou who art the Lord of life and the Master of death, whose broad providence flows forth in loving ministry to all the needs of thy children, we in this solemn hour of the accomplishment of thy most mystic purpose in regard to thy great human family, do here invoke Thy name, Thy truth and Thy love, that through the exercises of these moments may come to each heart and understanding the comprehension of thy divine will and loving purpose, that are as much made manifest in what thy children call death, as in the more gladsome sweep of birth and life. Grant, then, that your hearts; here and now, uniting in one solemn accord, linking together in the mutual throes of loving sympathy, may be so joined in one great fraternal bond and spiritual aspiring, that all may reach upwards with their inmost being to that Divine Fatherhood that rules and governs in the fairer world beyond, whether thy dear brother hath now departed, as it rules and governs in the world where thou dost remain, being by him left behind. And as thy aspirations rise upwards may the golden gates swing wide upon their hinges, and the glory-light of that supernal world descend in a radiant flood upon your features, enkindling within you all that is good, and true, and useful. And as thine eyes thus unsealed by the flood of glory that descends upon your mortal senses, revealing the glories around you, may that beloved face, in its enfranchised beauty, and spiritual gladness, shine amidst the radiance that shall fill your minds, and you learn from the inspiration of his presence, of the ministry of that greater and better life beyond; learn that thy brother is not dead nor sleeping but has only gone before.

There in the fairer country you shall greet him and with him go hand in hand up the hills of eternal being, and learn forever more

of the Wisdom, Love and Justice of that God whose divine powers and qualities we invoke here to-day.

ADDRESS.

"He was a man of sorrows and acquainted with grief" is a phrase that has been attributed to the gentle life of one whose footsteps wearily trod the planes of mortal being eighteen hundred years ago. The inmost soul and heart of that earnest life throbbled responsive to the loftiest sentiments of being, and to the harmonies of divinity itself. Many have been men of sorrows and acquainted with grief since his day, and their hearts and souls have beat responsive to the truth of nature, humanity and God; their souls have been uplifted that they might see just a little way beyond the ordinary ken of mortal sight—catching brief and fitful glimpses, to be sure, but glimpses nevertheless, of the greater life and the grander beauties that are awaiting you all. Among the many of the great hosts of those who have thus reached upward and seen forward, who have suffered, grieved, and borne their burdens patiently and bravely, let there stand before you in your memory, from this day forward, him whose mortal remains you have gathered around to-day. He felt, he suffered, and he grew through suffering, as only growth can come to the human soul. Reaching out into the broad life of God, he was enveloped in nature's divinest truths and principles; so nature whispered her secrets to him, and unsealed the eyelids of spiritual sight whereby he saw the divine principles that are hoped and dreamed of by so many who have not yet the power to fully behold them.

Roll back the life-line of this faithful friend, whose "death" you need not mourn, for death is unknown throughout the broad realms of being, and you will find as you trace it backwards, earnestness, sincerity, sweetness, honesty and truth—all the attributes, characteristics and purposes that go to make a man among men. He is a man among his fellows who best discloses that divinity of manliness which is nearest to the angel while clothed upon in flesh. Therefore, being a man among his fellows, there was that of the angel in his nature that made him beloved by the faithful and the true, who stood side by side with him in the hours of trial when the bitter waters of affliction and sorrow surged their darksome tides across his being.

He was a worker. Man should ever be a worker. It is not needful that he toil with his hand or even his brain, so long as he does good. The work of kindness is a labor ready for the hands of all. Each and every one can perform some kindly task in the life of such labor, that shall plant seeds of future happiness and fruitfulness in the lives and bosoms of your fellows. Such labor did he faithfully. Wherever he could bestow something of use and beauty, with prodigal hand did he turn to the garner house of his soul and bring forth that which should germinate, grow, develop its flower, and bring forth fruitful blessings with the lapse of years.

As a student he was a worker, and learned the lesson years ago by, that there were other powers and faculties within the nature of man than those usually associated with his purely external life. The realities of that life that lies thinly veiled from your ordinary vision were open to him, and he saw things that seem strange and mysterious to those unacquainted with these powers of human nature. In the earlier days we are speaking of, when the voice and sighting of the spiritual life came to him, through the exercise of these higher powers and faculties, he was able to bring a conviction of the truth and reality of that future state and the possession of those higher powers of man's nature, to a minister of the Christian faith, J. B. Ferguson, who had groped in the darkness of hope and faith, but felt his need of conscious knowledge. Our dear "departed brother," as you will call him, brought that certainty and absolute conviction that placed the feet of that friend on the firm ground of knowledge, and planted such seeds of use and beauty as fructified in after years for the benefit and blessing of thousands of his fellows throughout the wide world.

Our friend was a thinker, as well as worker and seer. A thinker of thoughts, a most important office this. When the thinker grasps a thought, and rolls it, as it were, within the atmosphere of his own soul, and infuses it with his own personality, that thought, bringing with it the inspirations of human goodness and spiritual truth, germinates within the mind, and flows out in writings and communications, which, go broadcast, blessing and enlightening the minds that peruse those writings or printed pages. We are glad, and it is proper for us to say that the labors and thoughts of your good brother, who now stands just beyond the threshold, will be preserved for the use and benefit of coming ages. A good friend, under the fair skies of the sunny South, has the task in hand, and ere long you shall see the pages that shall contain the record of the thoughts of him whose work you now see lying prone before you. When those thoughts go upon the world's mighty ocean of inquiry they shall find havens and harbor in the minds of many earnest thinkers; they will be as ships sailing upon the great waters of thought, finding ports upon the coast lines of human doubt and questioning; they will sail into pleasant bays of reflection; riding at their anchors there they will find those who will hold those thoughts within their mind, and these mental ships that come to

them will be freighted with a cargo of divinest thoughts and noble suggestions.

Our brother was a measurer of souls. He measured souls by that wondrous faculty you all possess in greater or less degree, whereby you, instinctively, as you say, sense the character of your fellows, and determine, without any process of conscious reasoning, whether you like them or not. What you by instinct, and a seemingly unaccountable method do, our good brother was enabled to accomplish consciously and knowingly, as you should all be able to do likewise. His spiritual and intuitive perceptions reached out to the inner spheres of personal thought, and by so doing enabled him to measure, consciously, the character, attributes and purposes of those to whom he directed his mind for this purpose. There was, in brief, in the personality of this good brother's life, the embodiment, expression and spiritual development of man's spiritual nature here on earth. This should be a lesson most instructive to you all. He inspired you with the understanding and the knowledge that there is something better, greater and nobler within the wondrous temple wherein you now reside, than its material components. Take that lesson, then, to your hearts, and learn that life is something more than living; that within this bodily raiment which the divine love has provided you with, is something more than flesh and blood; that there are powers, qualities and attributes related to it, and passing through it, dignifying and deifying it, and making it indeed seem to be the temple wherein is contained the living God!

Life rolls on from the past with its remote possibilities, through the present with its actualities, onward to the great future with its wondrous promise; each one of the human family is called upon to bear a proper share and due proportion of all experiences in the evolution of its own being, and the development and progress of the race at large. Then truly,

"There is no death in God's wide world,
What seems so is but change;
The flag of life is never furled,
It only taketh wider range."

The infinite and eternal God himself is immanent in every atom of the universe; his life flows and pulses in the glowing systems of the interstellar worlds, shines in the radiant glory of the god of day, whose golden beams fall in showers of light upon your head, beams in the beauteous rose, is disclosed in the bloom of the fruit, radiates in the consciousness of human kind, as in the tiniest grain of sand by the sea shore; and always, and everywhere, the life of God, who is the life of life, is present and operant. How can there be death? What you call death is after all but change. To-day is the stepping stone of to-morrow; to-day is the crown and triumph of the prophecy of yesterday; this life is but the stepping stone to life beyond it. In that fairer morn and brighter day you shall awake to grander powers and nobler possibilities than are before you dreamed were possible while clothed in flesh. And as the mortal form lies cold and inert, the pale lilies of death displacing the roses of health, see upon it that deep impassiveness which ignores the cares of trade, the weariness of toil, the anxiety of emotion and the petty slings and secret malice that have circled around its head while it was living and moving on life's great stage. The soul that lived within it has plumed its wings for a brighter sky, hath alighted upon the fairer land, and enjoys in that higher country a life so sweet and beauteous that if it had the power it would not exchange its new estate for the one it lately lived in.

There is no death! Eternal change and everlasting movement, consequent upon the eternal presence of the life of God, marks the order of existence. When the fruit has fallen from the tree of this year, behold the restorative powers of nature bring forth fruit again another year; and when this great tree of human being has brought forth the fruitage of a human soul, one that has fully ripened here, then the kindly hand of death plucks off that fruit, transfers it to another region, and there its latent qualities and essences begin to unfold, hitherto dreamed of, but scarcely understood.

So, then, why mourn? Not for death, for death does not exist; not for life, for life is full of joy and happiness and peace. Life sounds in the gale, glimmers in the glow of the sunlight, whispers in the summer zephyrs, rolls forth in the perfume of the flowers, shines in the glory of the sparkling eye, kindles in the firm grasp of friendly hands, speaks in the deep tones of human love and sympathy. Life, everlasting and eternal life, through every department of being, is the great reality that supplants the dominion that death has assumed so long.

What is death? It is the traveler's welcome home. What is death? God's last message to his child. "Come home, come home, to the greater home, where thou shalt learn more of my loving providence." Death leads to the better home which you shall all pass into and share in the course of time. The tears will come, and hearts will ache, and souls will tremble to their centers, when they are deprived of the old familiar presence. Oh! we know, as you know, how hard and bitter it is to see these outward ties dissolve, and learn to walk alone, depending only on the inner and unseen links hereafter, that bind souls in sweetest sympathy.

But the traveler who has left you has not gone to a far distant country from which he may never return; he has only stepped over the threshold, and the portiers at that door of spirit life is of the thinnest and faintest character. Your tears still further obscure

it; your doubts and woes make it still more dense, but if your eyes be dried and your woes be healed and your griefs be stayed, and you can lift up your spiritual strength, behold that portiers shall vanish altogether, and you shall see from out the eyelids of time into the radiance of eternity. And there, beyond, seeing the happy hosts in the celestial country, learn that they, having passed through the doorways of death, are now in the eternal presence of everlasting life.

Then say no more of death, but sing of life, for the purposes of God are fulfilled by all the varying changes of everlasting being; and God's great wisdom, which we may not question, and his eternal love and unvarying justice, which are beyond all dispute, hath so ordered it that through the deeper sleep that man calls death He passes His children through the darker night into the fairer day, awakening them upon the nobler to-morrow. Then let there be no grieving for the dead; they are not dead; they have only gone before. It is not a question of "resurrection" in the enlightenment of spiritual truth; it is translation only; gone from that which is, to that which is to be, with every power of mind and being, every quality of nature, every element of manhood and morality brightened, purified and strengthened by the change.

So be, on whose form you may drop the sympathizing tear, stands now robed in spiritual glory and inner beauty, with every element and faculty quickened into nobler manifestation, radiant with the divine purpose; and the heart that beat so lovingly, the breast that throbbled so full of sympathy, the soul that spoke so eloquently out of its windows, the voice, that, melodiously as the silver tones of sweetest lute, floated upon the ear, have all gone forward. Your brother, so added to, beautified, strengthened and sublimated, that could your soul's eyes be opened now and you were to see his radiant glory, and know how, within himself, he triumphed in the triumph of life, you would say, indeed an angel has descended in our midst, and we are blessed by his visitation.

My friend and brother, (turning to Mr. F. H. Woods), whose moving words and heart-deep sympathies spoke in the broken tones of your fearful voice a moment since, thine emotions did thy heart and soul ever credit, and he, on whose behalf thou gavest utterance, feels and knows more truly than he could ever before, though while living he clasped your hand and had no sort of doubt of your friendship, yet now, among the hosts who knew him, and the many who loved him, you stand in honored regard and deep affection, as one of the sweetest and the truest whom he ever called his friend and brother. His blessing and benison rest upon you; his greeting and care go with you, and that affection, fraternal sympathy and spiritual love, which he breathed into your life, survives the change of bodily condition, and holds you with tenderest cord to his great soul, still even more strongly than when he last clasped your hand, and gazed with sweet affection into your limpid eyes.

And you, sweet sister, (addressing Mrs. E. L. Watson), whose loving heart, earnest service, sympathetic care, and insight to his nature, revealed a ministry so kindly and so graciously rendered, as to be, itself, a noble example of loving charity, sisterly love and womanly goodness, what words may we say for him to you? What words may we say that are needful to buoy up your heart for all the vacancy within your breast, and give you the light and sunshine that shall chase away the gloomy clouds of sorrow? Only this: As thou art abroad in the consciousness of spiritual truth, honesty and integrity; as thou art strong in the memory of the earnestness and truthfulness with which thou didst serve this good brother in his hours of need and trial; as thou art strong in the recollection that thou didst soothe his passage between the two worlds with all that loving friendship and kindly goodness can possibly accomplish, let the recollection of all that thou hast done, and borne, be to thee a rich and glorious compensation to sustain thee in this thine hour of trial. Soon the clouds shall roll away, the blue sky shall again disclose its azure glory, the golden sunlight shall stream in upon your anore, and, in the still and quiet watches of the night, the old remembered voice shall break upon the silence. Under this blessing rich, ripe, and rare, all the trials and tribulations being then forgotten, thou shalt know that thy faith in life, in God, in truth, are vindicated by these few words we give to thee to-day. May it be done unto thee in like kindness, and sincerity, when thy need for such arises, as thou didst do to him who graced your home, whose life you soothed, whose end you made so peaceful.

And for all the household here like thoughts go forth. Your friend hath not gone, he hath but retired from outward view, but he lives and moves amongst you still. He will be the same loving presence, the same cheerful inspiration, the same zealous worker for right and truth, the same earnest upholder of all that belongs to integrity, virtue and honesty. And gathering from his life, his thought, his aspiration, the appropriate lessons that belong to them, may we not invite you to accept them and apply them to your own hearts, building up your own souls in accord with his great nature, and embodying the virtues, excellencies and goodness of his life, in the characters of yourselves? They shall you have good reason to remember with pride and pleasure the gathering here to pay this tribute to his

Continued on the eighth page.

"FATHER OF DEMOCRACY."

Thomas Jefferson's Advice to Peter Carr,
Written One Hundred Years Ago, and Now
First Printed.

VIEWS ON LANGUAGES, MORAL SENSE, RELIGION
AND TRAVEL.

Boston Daily Globe.

NEWPORT, R. I., Aug. 10.—The following letter, written by Thomas Jefferson 100 years ago to-day, while in Paris as minister from this country, and addressed to Peter Carr, of Newport, whose descendants are still residents of this island, has never before appeared in print. The letter is the property of George W. Carr, who loaned it to the Newport Mercury for publication on Saturday next, and the editor of that paper has kindly allowed the Globe correspondent to copy it, that such sound advice direct from the pen of the Father of the Democracy in America might appropriately appear first in the leading Democratic paper in New England.

PARIS, AUG. 10, 1787.

DEAR PETER:—I have received your two letters of Dec. 30 and April 18, and am happy to find by them as well as by letters from Mr. Wythe that you have been so fortunate as to attract his notice and good will. I am sure you will find this to be one of the most fortunate incidents of your life, as I have been sensible it was of mine. I inclose you a sketch of the sciences to which I wish you to apply, in such order as Mr. Wythe shall advise. I mention also the books in them worth your reading, which submit to his correction—many of them are among your father's books which you should have brought to you. As I do not recollect those of them not in his library you must write to me for them, making out a catalogue of such as you think you shall have occasion for in 18 months from the date of your letter and consulting Mr. Wythe on the subject. To this sketch I will add a few particular observations.

First, Italian. I fear that the learning of this language will confound your French and Spanish. Being all of them degenerate dialects of the Latin, they are apt to mix in conversation. I have never seen a person speaking the three languages who did not mix them. It is a delightful language, but late events have rendered the Spanish more useful; lay it aside to prosecute that.

Second, Spanish. Bestow great attention on this and endeavor to acquire an accurate knowledge of it. Our future connections with Spain and Spanish America will render that language a valuable acquisition. The ancient history of a great part of America, too, is written in that language. I send you a dictionary.

MORAL SENSE INBORN.

Third—Moral philosophy. I think I lost time to attend lectures on this branch. He who made us would have been a pitiful bungler if He had made the rule of our moral conduct a matter of science. For one man of science there are thousands who are not. What would have become of them? Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong merely relative to this sense. This sense is as much a part of his nature as the sense of hearing, seeing, feeling; it is the true foundation of morality, and not the go-nalan, truth, etc., as fanciful writers have imagined. The moral sense or conscience is as much a part of man as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given in greater or less degree. It may be strengthened by exercise as may any particular limb of the body. This science is submitted in some degree to the guidance of reason, but it is a small stock which is required for this; even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read books because they will encourage as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Beside these, read the books mentioned in the inclosed paper, and above all things, lose no occasion of exercising your disposition to be grateful, to be generous, to be charitable, to be true, just, firm, orderly, courageous, etc. Consider every act of this kind as an act which will strengthen your moral faculties and increase your worth.

CAUTIONS ABOUT RELIGION.

Fourth—Religion. Your reason is now mature enough to examine this object. In the first place direct yourself entirely of all bias in favor of novelty or singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all fear and servile prejudices under which weak minds are servilely crouched. Fix reason firm in her seat and call to her tribunal every fact, every opinion. Question with boldness the very existence of a God; because if there be one, He must more approve the homage of reason than that of blindfolded fear. You will naturally examine first the religion of your own country. Read your Bible, then, as you would read Livy or Tacitus. The facts which are in the ordinary course of nature you will believe on the authority of the writer as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favor in one scale, and these, not being against the laws of nature, do not weigh against them. But those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of faces. Here you must recur to pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong that its falsehood would be more improbable than a change of the laws of nature in the case he relates. For example, in the book of Joshua we are told the sun stood still several hours. We are to read that fact in Livy or Tacitus we should class it with their showery of blood, speaking statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped, should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should, after a certain time, have resumed its revolution and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which attests it, most within the law of probability?

"A PERSONAGE CALLED JESUS."

You will next read the New Testament. It is the history of a personage called Jesus.

Keep in your eye the opposite pretension; first, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will; and ascended bodily into heaven; and second, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity ended in believing them and was punished capitally for sedition by being gibbeted according to the Roman law, which punished the first commission of that offense by whipping and the second by exile or death in fusts. See this law in the Digest, Lib. 48, tit. 19, § 28, 3, and Lipsius, Lib. 2, De Cruce cap. 2. These questions are examined in the book I had mentioned under the head of Religion and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in the belief that there is no God you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under His eye and that He approves you will be a vast additional incitement; if there be a future state, the hope of a happy existence in that increase the appetite to deserve it; if that Jesus was also a God—you will be comforted by a belief of His aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor regret anything because any other person or description of persons have regretted or believed it. Your own reason is the only oracle given by heaven, and you are answerable, not for the rightness, but for the uprightness of the decision. I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ as well as those whom a council of ecclesiastics have decided for to be pseudo-evangelists as those they named evangelist. Because those pseudo-evangelists pretend to inspiration as much as the others, and you are to judge of their pretensions by your own reason, and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabricius, which I will endeavor to get and send you.

DOUBTFUL UTILITY OF TRAVEL.

Fifth—Traveling. This makes men wiser but less happy. When men of sober age travel they gather knowledge which they may apply usefully for their country, but they are, after all, subject to recollections mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified when they return home. Young men who travel are exposed to all these inconveniences in a higher degree to others more serious, and do not acquire that wisdom for which a previous foundation is requisite by repeated and just observations at home. The glare of pomp and pleasure is analogous to the motion of the blood; it absorbs all their affections and attention; they are torn from it, as from the only good in this world, and return to their home as to a place of exile and condemnation. Their eyes are ever turned back to the object they have lost and its recollection poisons the residue of their lives. Their first and most delicate passions are hackneyed on unworthy objects here, and they carry home the dregs insufficient to make themselves or anybody else happy. Add to this that a habit of idleness and inability to apply themselves to business is acquired, and renders them useless to themselves and their country. These observations are founded in experience. There is no place where your pursuit of knowledge will be so little obstructed by foreign objects as in your own country, nor any wherein the virtues of the heart will be less exposed to be weakened.

Be good, be learned and be industrious, and you will not want the aid of traveling to render you precious to your country, dear to your friends, happy within yourself. I repeat my advice to take a great deal of exercise, and on foot. Health is the first requisite for morality. Write to me often, and be assured of the interest I take in your success as well as the warmth of those sentiments of attachments with which I am, dear Peter, your affectionate friend,

TH. JEFFERSON.

Spiritualism and the Churches.

To the Editor of the Religio-Philosophical Journal:

I have read with much interest Jesse Shepard's article in your paper on "Spiritualism and the Churches." It seems to be his idea that Spiritualism is finding its way among the members of the churches, and that they are deterred from avowing their belief in it, and especially from leaving the churches, and connecting themselves with Spiritualist associations by the low tone of the prevailing Spiritualism; and he hopes to remedy this state of things by lifting Spiritualism to a higher level, and especially out of mere phenomenalism into its true place as a philosophy. I agree with him entirely in thinking that many persons are repelled from the public avowal of their belief by the low character of some of the mediums, by the lack of all high purpose in many of those who seek its manifestations, and by the loose morality of so many Spiritualists, which last seems to the public mind and is often in fact the outgrowth of their belief. I would gladly see a cause so rich in its true philosophy lifted above all these things that degrade it; but I do not agree with Mr. Shepard in regretting that so many religious people who accept the facts of Spiritualism still retain their connection with, and affection for, the churches to which they belong. I see no reason why one who has by a careful and intelligent examination of evidence come to believe in Spiritualism should at once abandon either his religious faith or his connection with the church to which he belongs. A Jew would be still a Jew; a Romanist a Romanist; a Congregationalist, an Episcopalian, a Universalist, might each remain what he was before.

It is true that the theological teachings of Spiritualism would lead us away from some of the old and even cherished dogmas of some of the churches; but the churches themselves are departing from their old standards. An arrival at the most liberal point of theology would hardly be a greater departure from the orthodox dogmas of the present time than these present dogmas are from those of a hundred years ago. The church was intended to be a great instrument for bringing the world to Godliness. It has done a great work in the past; it is, I am sure, to do a great work in the future. I am sorry to see any lover of God's truth turn his back upon it. As he grows liberal, let him stay in it and help to raise the average of liberality as well as to influence his brethren. I believe profoundly in the "Spirit of Truth," which Christ said would "guide us into all truth." The very idea of "guiding" involves the idea of progress. Truth is progressive. Our churches are recognizing this, though not willing fully to avow it. Their conservatism

is a wholesome thing. It is no more than right that every proposed reform, every new idea, in fact, should have a presumption against it, and be compelled to win its way by convincing doubters and opposers. This struggle is not only a moral education in itself, but makes the truth wrought out more precious. If we were all reformers we should be a mere centrifugal force that would throw society out of gear. For one I see no good reason for the organization of Spiritualist societies, especially if regarded as taking the place of the old religious organizations. Spiritualism is valuable for its moral philosophy, and for its development of psychology as a science, and its friends may well meet to study and discuss the subject in these relations, just as the adherents of any other science or philosophy meet to explain and advocate their theories; but I see nothing in it that is distinctively religious. Rightly understood it is a great help to religion. It proves our future existence; it helps us to a higher spiritual life; it teaches that a man is what his conduct makes him and the transcendence of importance of character, and especially that if by an immoral life a man opens his heart to devils, devils will come in and abide with him.

While, therefore, I would lift up Spiritualism to the highest moral plane, I do not desire that its friends in our churches should withdraw from their church relations, but that they should stay where they are and demonstrate the entire compatibility of belief in Spiritualism with the highest Christian life and teachings. JOHN HOOKER.
Hartford, Conn.

"The Manifesto."

To the Editor of the Religio-Philosophical Journal:

This is the title of the monthly literary exhibit of the Shaker communities in the United States. It is a plain and unpretending, neat little periodical, typical of the Shaker character. It is mainly filled with articles of a moral and religious nature, contributed by members of the communities, inculcating lessons of charity, forbearance and good will toward all; simplicity and sincerity, genuine goodness and practical usefulness—in short, the whole spirit of original Christianity, or true humanity. The religion of the Shakers, it seems, is more a practical, living, every-day-and-hour sentiment and aspiration than the so-called religion of most of the orthodox sects. Leading more simple and natural lives, less steeped in selfishness and arrogant pride, practicing temperance in all things, I presume there is more truthfulness and sincerity, less hollowiness and deceit, more purity and spirituality found among them than in the world at large. I wish I could live among a family of them for a season, and see what lessons I could learn. That some system of communism or socialism, similar to that of the Shakers, will be the outcome of a higher type of humanity, there can be no reasonable doubt.

In Spiritualism the Shakers are our elder brothers and sisters. They were the recipients of spiritual influence, and familiar with the fact of spirit existence and return before the advent of modern Spiritualism. Their susceptibility to spiritual influence and control probably accounts how they came to be called "Shakers," and how a similar body of devout men and women came to be called "Quakers." How we modern Spiritualists, have escaped being labeled in a similar manner, I cannot explain to myself, except as a marvel. You are aware of the fact that many of the wiseacres, who "investigated" the rappings in the presence of the Fox girls, said the raps were produced by some peculiar snapping of the toe-joints. Quakers—Shakers—Jerkers, they would constitute a great trip-artite fraternity!

It strikes me that the moral philosophy of the Shakers, as exhibited in their *Manifesto*, is extremely biblical or scriptural, and running too much in old theological grooves. To my mind,

"Truth is Truth, wherever found,
On Christian or on heathen ground."

The bible is a pretty old book, and can't possibly contain all the truth which is important for us to know. While that book is still valuable, containing many a ray of truth, light and inspiration from on high—truth which commends itself to reason, and is attested by one's own experience, it contains at the same time a mass of rubbish, cumbersome and profitless—a medley of fancy, folly and truth jumbled together, which no reflecting mind on an advanced plane of knowledge can continue to accept. From the spiritual philosophy we can and should learn, that what of inspiration and revelation the Bible contains, was not given by God himself, in *propria persona*—no! It was given by spirit-messengers, advanced spirits, who were commissioned to teach and instruct, and these spirit teachings were calculated and adapted to the immediate necessities, conditions and capacity of those to whom they were given. What is imperfectly preserved in the Bible of ancient inspiration and spirit teaching, are mere scraps and shreds of all that has been given. It was not necessary for the salvation and progression of mankind, that copies be made and preserved, because inspiration has never ceased. There are periods of elevation and depression of this spiritual influx, but at no time have any people been entirely destitute of it; nor is the present age. The idea of an authoritative and final revelation for all future times and conditions and states of development, is nothing less than a superstition, and is one of the objects of Spiritualism to uproot such superstition.

"The pure, fresh impulse of to-day,
Which thrills within the human breast,
As time-worn errors pass away,
Fresh life and vigor shall impart."

In the August number of the *Manifesto*, Brother Whitworth's perspicuous reply to Westbrook, is contributed by Elder H. L. Kads from the RELIGIO-PHILOSOPHICAL JOURNAL, and reprinted entire.

From an article on Education, in the same number, I copy the following:

"There are some sixty Shaker families who have been taking and educating children for about one hundred years. Thousands of these children have gone out from among them, when they became of adult age. But few of these ever became paupers or criminals. Being educated in a community they learn how to do a great variety of things. The boys learn to manage cows, sheep, horses, poultry; how to work on the farm, garden, orchards, and how to turn their hands to almost every kind of mechanical work, such as carpentering, blacksmithing, shoemaking, etc. In a family of sixty people, almost every thing can be done by the members, who have been educated in the family from raising and cooking the food, to plumbing the buildings. Why should not public industrial schools be self-supporting communities, like Shaker societies? War, pauperism and crime would soon be matters of history, like slavery and the Inquisition."

A movement is on foot to gain a foothold for the Shaker Order in England and Scotland, and the most interesting reading in

this number of the *Manifesto*, to me, is the sketch of Elder F. W. Evans of his trip across the Atlantic in the steamer Georgia, and of the opening of his missionary labors in Glasgow. He is accompanied and assisted by J. M. Peebles.

On the evening of the fifth day of the voyage, in response to a call from captain and passengers, the Elder delivered a lecture of about an hour and a quarter. It was well received, thanks voted, and the captain congratulated him as achieving a success. A general feeling of satisfaction was expressed the next day. Of his opening meeting at Glasgow he writes: "Our first gathering was a revival. I have never witnessed the like before. It reminded me of the time, when in company with Elder Richard, we met the spirits in New York, through the early mediumship of the Fox girls. We could feel them as tangible as if they had been in the body. If the family could have heard what the spirits said through two or three fine young men mediums present, they would have been delighted and astonished. They would not doubt but that our mission had its beginning in the Spirit-world, whatever may be the result; the powers above are at work for us and with us."

GEORGE LIEBERKNECHT.

A Seance with Mrs. Crindle-Reynolds.

To the Editor of the Religio-Philosophical Journal:

I like the impartial stand the JOURNAL takes in dealing with mediums; always fearless in denouncing the wrong and upholding the right, according to its best information, and the evidently honest convictions of the editor. In a journal covering so extensive a field of human thought, and dealing with such a vast and varied range of scientific facts as the phenomena of modern Spiritualism presents, it were impossible that one human mind should compass the whole, and do exact and equal justice to every part, or that one investigator into any particular phase of the phenomena, or through any particular medium should be received as absolute authority, beyond whose opinions others must not transcend. I am led to these remarks, Mr. Editor, from reading the recent denunciations in your paper, and charges of fraud against Mrs. Crindle-Reynolds of this city. I know that the reality of materialization is a mooted question among even Spiritualists of superior ability and attainments, but in my extensive acquaintance with this class I have invariably found those who deny the reality of this phase, though many of them, like your correspondent, M. M. Chandler in your issue of July 16th ult., are old Spiritualists, yet have given but little, if any, attention to this phase of the phenomena. Without trespassing too much upon your columns, I desire to relate a few facts that came under my observation at the final seance in this city, given by Mrs. Reynolds on the evening of Aug. 8th.

Coming to this city from Ord, Neb., for the sole purpose of investigating the phenomena of Spiritualism, having first prepared myself for an intelligent examination of the subject by a two years' course of reading of our best scientific writers on psychical phenomena, I felt better qualified for the work than one who knew nothing of the subject. Still I have not presumed to write anything for or con in regard to the mediums of this city until now, after nearly four weeks of most careful investigation. I have attended a number of seances given by Mrs. Reynolds, and had I reported the first one without seeing more, I should have unhesitatingly denounced the whole performance as an artistic and well planned delusion. Further investigations with a different circle, under vastly better conditions, have convinced me that such a report would have been; not only erroneous, but a very unjust misrepresentation. But to my description: The room in a private house where the medium has been stopping for a brief period in the city, on ground floor, facing on Mission street, one of the principal thoroughfares of the city; cabinet, a curtain stretched across corner of room. I examined it carefully. Contents: A plain cane bottomed chair and a tin speaking trumpet. Circle, mostly invited guests, nine ladies and sixteen gentlemen, among whom were many prominent men of this city; time 8 to 10 p. m. The room was lighted by a gas jet, shaded by a paper shade. The company was seated in semi-circle from either side of cabinet around the room; light was turned low at times, but not so low but that all in the circle were plainly visible, and even the features of each distinguishable. In the circle was A. L. Johnson, acknowledged to be one of the best and most reliable psychometric, clairvoyant and speaking mediums in the city, whose powers I called into requisition, so I might compare her opinions with my own. The medium sat in front of the cabinet a few minutes, while the song "Nearer, my God, to Thee" was rendered by the circle. As the last notes died away the medium quickly arose, parted the curtains, and entered the cabinet.

I neglected to say that the medium was dressed in maroon colored tunic akirt, with maroon velvet street jacket, wrists encircled by black bracelets, a large shell pin fastened, dark colored ruch around the throat. (This description of dress is given me by a lady friend present.) No sooner had the medium entered the cabinet than a large hand and arm, bare to the shoulder, was thrust out, and in less than thirty seconds a form of a large lady, apparently much larger and heavier than the medium, dressed in full white costume, stepped out into the room, and said, "Good evening, friends," in a voice plainly heard by all. She stood, perhaps, thirty seconds, and retired back into the cabinet.

The room was light enough now for me to see the time by my watch. "Effie," the little cabinet spirit (so-called) then began talking, calling many in the circle by name. Her voice was apparently that of a child ten years old. At the same time, Mr. Gruff, another claimed cabinet spirit, spoke in a deep bass voice seemingly from the cabinet. These two carried on a conversation, perhaps two minutes, sometimes both speaking at once, each being a distinct and entirely different voice, which fact certainly does away with M. M. Chandler's idea that the voices all "came from the same vocal organs." Then two female forms came out together, and walked and talked independently. Neither of these forms were as large as the medium, and both could not have been her, and we all positively know that a confederate was out of the question. These remained out but half a minute, and then retired, and in a moment an entirely different form, clad in full white lace came out, walked past me, and on to the extreme end of the circle, about twenty feet from the cabinet, and said she wanted her sister Mary. She asked a gentleman to get up; then she took his chair, set it back so she could pass through, went perhaps three feet farther, stopped a few seconds, and there in plain sight of all, the other form materialized, and the two went back to

the cabinet together. More than thirty forms came out of that cabinet during the two hours of this remarkable seance, varying from what appeared to be a two year old babe to a tottering old grey headed man. I will, to save space, describe but a few of the most remarkable:

Two friends, Mr. and Mrs. C—, of Ord, Nebraska, who accompanied me, had each privately, without my knowledge, before going, requested their daughter Annie, who had appeared to them at previous seances, and been completely identified, to dematerialize while they were holding her hands; or, if she could not do this to come this time, if possible, without the thin veil which usually—not always—covers the face of these materialized forms. This request was made in the privacy of their own home, speaking as the world say to the "empty air." It was thus asked as a test and communicated to no one, in the flesh, at least. Among the first forms to come from the cabinet was one purporting to be "Annie." She called for "papa and mamma," and immediately she had kissed them she said, "Papa, I can't dematerialize for you this time for I must save my strength for Laura (a sister of Mrs. C.), to come; but I will come again and try and leave this veil off as you wanted me to do." They were then about three feet in front of the cabinet. The form stepped into cabinet and in a few seconds returned, and said: "Papa, I can't get this off now; I'm not strong enough. See, papa, it's a part of me," and she seized Mr. C's hand, rubbed it over her face, and said, "You can feel it, can't you papa?" Mr. C. says he rubbed and pinched the face, and the thread of the lace seemed actually imbedded in the flesh and to be a part of it! Will some psychosopher of these strange and mysterious occult laws, please explain this remarkable phenomenon? The form soon went into the cabinet, and Laura came out at once, and was joyously recognized and sent loving messages to friends at home.

A form materialized within two feet of me, walked by me six feet, returned and dematerialized where it had formed fully eight feet in front of the cabinet. When it had gone down a little ball of light seemed to remain on the carpet. By request of Mr. Gruff, Dr. Corbett of this city, who sat by my side, picked up this ball and found it to be a roll of fine illuminated white lace. He put it down again, stepped back one step to his seat, and instantly in the presence and plain view of all, that ball began to move, to unroll as if lifted from below, then it spread out and in less than ten seconds a full form of a young lady, beautifully illuminated, stood there at my very feet. Having thus materialized under my very eyes, she advanced a few steps, then turned round, walked to the cabinet and disappeared.

The light was now turned lower, and an illuminated form, calling herself "Pollanthus," an Egyptian, came out. She was fully a head shorter than the medium. She walked directly to me, reached over my shoulder, took a bouquet of roses from the mantle shelf at my back, walked to the cabinet, entered, and in about ten seconds returned, carrying in her hands what seemed to be the same bouquet, except it was beautifully illuminated. A. L. Johnson, the medium before mentioned, now spoke to her in her native tongue. "Pollanthus" stopped a moment, seemed startled, then in an instant rushed to where Miss Johnson was sitting, embraced and kissed her, talked fully a minute and then presented her with the beautiful bouquet. This was within four feet of me, and I was closely watching all that occurred, and here is the remarkable part. Immediately "Pollanthus" let go the bouquet, that instant the brightness vanished. It was dissipated, if I may use the term. When she had gone back to the cabinet, which she soon did, the light was turned up and nearly all of us examined the bouquet. It was a small bunch of red and white roses, the same we had all seen on the mantle at the commencement of the seance. Many more remarkable things I could relate about this, to me, most wonderful seance, but I fear my article has already signed its own death warrant on the charge of too much length.

I expect to continue my investigations, Mr. Editor, until I have seen all the most prominent mediums on this coast.

W. A. WOTHERSPOON.

San Francisco, Cal., Aug. 10th, 1887.

A MODERN SIBYL.

The purpose of this paper is to review briefly some of the remarkable facts and incidents of a life marked by a wonderful psychical and almost prophetic phenomena; a life lived partly in the past and partly in the present century, and whose incidents are well authenticated historical facts. According to Tasso, but ten sibyls have lived up to his time, mostly in Persia, Greece and Rome. They possessed the prophetic instinct, writing prophecies chiefly in verse, called sibylline books or oracles. In Greece they were written in Ionic hexameters, often so defective as to lead to the subsequent adoption of prose. Apollo was their great oracular deity, who was consulted by no less than twenty-two oracles at Delphi; though the most important oracles of Apollo were at Olympia, in Elis, and Dodona, in Epirus. But the Romans adhered to the augury of sibylline. Their chief oracles were those of Faunus, in the grove at Albunea, and on the Aventine hill. The vehement Demosthenes consulted the oracle, but Cato, of Utica, disdained their wisdom. The spiritual Greek character better apprehend the possibilities of divination than the more rugged and masculine temperament of the Romans, with whom the spirit of divination and oracular wonders ultimately declined.

Miss Marie Anne Le Normand, sibyl, astrologer and counselor of Napoleon Bonaparte, Robespierre, Alexander of Russia, the Empress Josephine and others, was wonderfully skilled in the art of divination, and an adept in the history from all former ages to known days. The annals of the Greek and Roman oracles, of the Gallic Druids, and the prophets of Baal were familiar to her. Born in the year 1772, at Alencon, in France, of respectable parentage, she was a walking somnambulist at the age of seven years. Being too young to practice deceit, she was the vehicle of an occult power which was the wonder of the age in which she lived. She became the oracle of the royal abbey of Benedictines, making then and there her first prediction, in the midst of ecclesiastical environment, and was thereupon introduced to Bishop Grineldi as one supernaturally inspired. She was more skilled in the interpretation of dreams than Joseph in Italy, and was a living demonstration of the doctrine of second sight, and at the age of twelve was a perfect adept in the practice of judicial astrology, in the casting of horoscopes and the arrangement of cabalistic figures. She explained the assertions of Plato, Aristotle and Plutarch, how Socrates prophesied the principal events of his own life, and also how Tacitus, Tiberius and Marcus Aurelius interpreted dreams. She explained the cures

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The JOURNAL endeavors in its peculiar sphere, to exhibit Spiritualism in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clearness and carefulness which will commend them to thoughtful consideration.—*Medical Tribune, New York.*

Its general character, dignity and manifest devotion to truth, are attractive to cultured minds, even though it may cross their prejudices.—*Lyman C. Howe, Lecturer.*

I have long felt to thank the JOURNAL for its careful weighing of facts bearing upon the philosophy of Spiritualism.—*Elizabeth Love Watson.*

CHICAGO, ILL., Saturday, August 27, 1887.

Vocation and Character.

"Be ye clean that bear the vessels of the Lord," was an injunction laid upon the old Jewish priesthood. Doubtless its significance was largely ceremonial, but it rose in meaning with the progress of moral and spiritual conception among the people whose God was Jehovah. It is only in the moral aspect that it is deemed of any value or force among Christian people, the old ceremonial being considered a type of the moral. So considered it is the expression of an important practical principle, that spiritual leaders and moral teachers should themselves be spiritual and moral, their character squaring with their high vocation.

On this ground the primitive Christian Church and the Protestant Church generally have required superior character as a condition of admission into the ranks of the ministry. They conceived God as a moral being, and that those who are his accepted representatives and expositors must be in accord with him in spirit and character. Only such can be in genuine sympathy with him, and be infallibly quick to understand and justly expound him to others.

Besides, there enters here a law of moral consistency and veracious honesty. It is only the good man that can be honestly concerned for goodness for its own sake. He only can be veracious to the core; and God must require such as these to serve him as his proper representatives. If God is Truth, only truth can be acceptable to him. If he is pure and unselfish love, only this can perfectly serve him. The selfish and unvarnished must more or less misrepresent him, and they are hypocritical pretenders so far as their vocation and utterances imply affinity with God. This is, of course, to be construed as making due allowance for human infirmity, which always falls below its own moral ideal; but it is not meant to make allowance for deliberate falsehood and systematic fraud, for a controlling habit of sensuality, or for a prevailing spirit of gross and groveling earthliness, which gives no practical hint of alliance with any power or quality of a moral heavenliness.

This moral veraciousness and wholeness becomes important in proportion to the declared moral elevation and sacredness of the God professedly worshiped and proclaimed. This exalts and sanctifies the office of his ministers, and it makes a corresponding demand on their character and conduct. If the God is a Bacchus or a Mars, his service does not imply temperance or the love of peace. If the deity is a goddess like Venus or Kali, its most sacred and honored votaries may be limitlessly sensual or malignant and murderous, but if the deity be Diana or Vesta, the spiritual and moral requirements are radically changed. It was a mortal crime for their consecrated priestesses to yield to the solicitations of sexual appetite. If the deity be the "heavenly Father" of Jesus, the conditions of acceptable priesthood are altered again. The requisitions are more varied and exalted; or rather, they are more fundamental and all-pervasive. They imply a unity of character in community with such a God. They imply a proximity and a desiderated Christlikeness in all who, like Christ, make it their avowed vocation to reveal "the Father."

Now Spiritualism should not be inferior here to anything which has gone before it in the name of religion. If it is, it has no mission among Christians. It should take a back seat. The best has the right of precedence, and should occupy the foremost place. Spiritualism, then, should subside as a religion or prove itself better than that of Christ. If that of Christ is the best, we should labor for its propagation and exaltation; and so far as the regular churches do this we should cooperate with them. Spiritualists will not readily admit any inferiority here; nor can they consistently so far as their religion is divine, and so far as it makes the infinite spirit, instead of the finite and phenomenal, its supreme inspiration. This, however, it is to be regretted, is not descriptive of what passes for religion with a considerable number of Spiritualists. They care for nothing but a sensuous intercourse with temporarily reincarnated spirits. These people must be left out of account in the present exposition. We address those of a better mind, who want to advance a true and noble Spiritualism, who would appropriate all that is best in the old religions and add to it the philosophic and scientific light of a modern and advancing pneumatology. These must have a delly of infinite perfection, who is, therefore, purely spiritual and moral, and vitally so, not artificially. Such a being can be rightly and adequately conceived only so far as his own character is approximated, nor can the moral principles which are implied in his character be zealously maintained and propagated in purity and then practically urged on mankind so effectively by the vicious as by the virtuous.

Therefore, if Spiritualism is to succeed as a religion, it must make itself manifest as a tip-top religion; and as a condition of this, it must have a tip-top ministry,—a ministry whose general intelligence is inferior to none, whose speciality is superior, and whose prevailing spirituality and moral force are worthy of their superior vocation. The expositors of the highest thought and life of Spiritualism must not live in glaring inconsistency with their teachings. They should in some fair degree exemplify the supremacy and dominance of the highest qualities, devotion to truth and an honest and faithful pursuit of the highest ends.

There is a class of mere phenomenologists who are only conduits for whatever comes to them, irrespective of principle or moral purpose and influence, except so far as it may presumably affect their popularity and pocket. No significance whatever attaches to their action or utterance. They are beneath the power of misleading and perverting, because they do not set up as moral guides. They can scarcely misrepresent, because they do not undertake to represent anything but themselves and their phenomena. These will exhibit genuine spirit phenomena whenever they can; and if, in case of financial necessity, they present a little of their own, and if in case of some other temptation they prove equally weak, religion and morals receive no discredit, because religion and morals are not in anywise identified in name or fame with these mere phenomenologists. Still, fraud and falsehood are not rendered innocent because of the extreme moral degradation of the perpetrator; and their sin is to be condemned, though it is not to be so severely dealt with as in the case of those who make it their duty to deal in principles and expound the laws of the moral and spiritual life. For these we should have a higher standard, and we should have some means and agency by which we can build up a worthy body of teachers and protect them against confusion with wandering charlatans and frauds and social leeches.

Spiritualism has obligations to itself and to the world at large. It owes it to itself that it shall not seem inferior in moral conception and attainment, and general deportment to any other society or portion of the world. This obligation Spiritualism cannot well boast of having fulfilled, at least in the general estimation. It is for this reason that vast numbers of respectable Spiritualists retain their old religious connections or return to them after a little absence. The old churches have a moral and social dignity, which can never be attained by the prevailing methods of Spiritualism. These churches, with all their faults, have a lofty and stern moral conviction and purpose, which makes them willing to pay for regular and stated services; and they are earnest enough to organize in every possible way at any cost to make sure of their ends. Till Spiritualism becomes equally earnest and nobly self-sacrificing and systematic, it has no rational prospect before it but to be comparatively feeble as a distinct force, and to have its best blood run in the veins of the churches. This is not the right way. The first great duty of any distinct form of force is self-protection and self-development. This is a necessary condition of its efficacious influence on the world. It must organize in order to conquer. It is the army and not the mob which endures prolonged strains and achieves the great and final victories and secures and protects the result. Here is a comparatively unworked field for the energies of Spiritualism. It has a right to the crystallized results of its own labors; and its own advanced thought and principles ought to have a distinct monumental expression in an organized social force with all the material symbols and insignia thereof; and for this it needs the development of a far mightier power of generous and self-oblivious conviction of the need and duty of organized efforts for the spiritual culture of Spiritualists.

The Rev. Bird Wilkins says "the beehive is a true illustration of Socialism."

The Blind Tiger—Perverse Human Nature.

The exceedingly great sinfulness of bibulous humanity is comprehensively illustrated by the Topeka (Kansas) Letter. It appears that in several cities in the State what is known as the "blind tiger" is the scheme which is being used to sell beer and whisky. A description of this novel little apparatus is told by one who has investigated its peculiar nature.

The other day when he was out in Western Kansas in a town of not over 500 people, he asked the hotel proprietor if there was any place where he could obtain some beer. The host pointed significantly to a little dog-out in the rear of the hotel and motioned him to go ahead. He did, and passing five or six steps entered a room about five feet below the surface of the earth, ten feet long by six feet wide. Looking around on either side he saw the dirt wall, but gazing ahead he detected a partition dividing the room. In the center of this partition midway from the floor to the ceiling was a revolving cylinder divided into compartments. Above this "wheel" as it was called, were printed the following words on a placard:

PUT YOUR MONEY ON THE WHEEL.
Your change will come back.
Beer, 40c per bottle.
Beer, 5c per glass.
Blackberry brandy,
Two drinks for 25c.

He went down into his pocket, and, finding a 50-cent piece placed it on the wheel in one of the compartments. In a clear and distinct tone of voice he said "One bottle of beer please." For a second silence reigned supreme in the cave-like saloon. He soon heard a creaking sound, the wheel revolved, and his 50-cent piece disappeared from view.

For the space of several minutes he heard nothing; then the wheel revolved once more and before his astonished gaze rested a bottle of beer, a glass, and a ten-cent piece, the glass being in one compartment and the beer in the other. He drank the forbidden fluid in silence, and placing the empty glass and bottle back in the compartments of the wheel he saw them whisked from his sight and then he withdrew.

Now, at no time was the party who sold him the liquor visible, and it would be impossible for him to swear who or what he was. The partition which divided the cave and behind which the unknown seller transacted his business was very tight, having but one crack in it. He looked through this, striving to see what was behind the mysterious partition, but he could see only one thing and that was a government license from the national revenue office at Leavenworth.

Human nature in some individuals has not arrived at that stage in the process of development wherein the mind feels that a sacred obligation rests upon it to exercise self-restraint. Those accustomed to indulge regularly in the use of spirituous or malt liquors will resort to almost any device, however dishonorable, in order to gratify their insatiable appetites. What is true in that one respect, is also true with reference to the greed for money, which often results in methods to oppress the poor or to defraud State, city or county treasuries. The hoodlums of this city, the speculative aldermen of New York, and other human parasites that prey off the public with various schemes which they have ingeniously devised, illustrate the fact that a current of greed and dishonesty of huge dimensions permeates a large portion of the human family. The inordinate avarice of the wealthy as exhibited on the large estates of England, Ireland and Scotland, results in untold misery to the tolling masses. Senator Fry, of Maine, who has been making an extensive tour in Europe says he was struck by the degradation of the laborer, the starvation wages and terribly enormous taxation which took from the humblest a share of his pittance. The employment of women and dogs as working cattle impressed him greatly. In Venice he found women in lace factories working fourteen and sixteen hours a day at a maximum rate of twelve cents a day. In Switzerland, at one of the hotels, the porter, who worked without salary, depending upon fees for his services, was taxed \$17.50 by the State.

When the grand truths of Spiritualism shall have fulfilled their mission, and thoroughly leavened the various religious sects, and banished the selfishness and greed that exist in the souls of perverse mortals, then, and not till then, will the "blind tiger" and such scenes as presented by Senator Fry, cease to be.

Home for Destitute Mediums.

The project of a home for worthy, destitute mediums has often been broached and several unsuccessful attempts made to establish one. But it now looks as though a beginning would soon be made that will in time grow into a well endowed institution. Mr. E. Terry, formerly of New York City, and now of Los Angeles, California, who is spending the summer at Lake Pleasant, of which he is a director, has been considering the matter for some time. With Mr. William S. Butler, a Boston merchant, he has drawn up a subscription paper and begun the work. Below is the document:

DESTITUTE MEDIUMS' HOME.

We, the undersigned, agree to pay the amounts of money set and written opposite our respective names herein, the same to be used for the purchase of lands and building and maintenance of the same for "Destitute Mediums' Home," the payment of said amounts to be made when the amount of \$25,000 is heretofore subscribed. The government

of said Home to be arranged and determined by the majority herein subscribed named persons. We hereby authorize Wm. S. Butler or other person designated by him to collect the said money and place the same in the New England Trust Co. of Boston, Mass., the money to be held in trust by said Trust Co. until the several amounts aforesaid are collected; in event of failure to collect the total amount of \$25,000, the amount herein subscribed is to be returned to the respective subscribers:

Name.	Residence.	Am't.
Elmer Terry,	California,	\$1,000.
Wm. S. Butler,	Boston,	\$1,000.

The JOURNAL is informed that Mrs. Butler intends to make an active canvass for subscriptions, and that it is believed the fund can be speedily secured. If judiciously managed, and proper care is used in deciding who are worthy of entering such a home, it can be made a very useful and beneficent enterprise. And from the well known business ability of the parties taking the initiative the JOURNAL has good reason to suppose that all this will be the case.

R. Heber Newton.

The readers of the JOURNAL have come to feel a warm personal interest in Heber Newton for his manly espousal of the cause of the people, in the grand struggle for existence. His series of sermons on "Woman," unfinished owing to his failing health, attracted wide attention. Miss Frances E. Willard wrote us that she considered them the best ever uttered from any pulpit on that theme. When Mr. Newton gave up work, we asked him to let us know from time to time of his condition. Month after month passed with no word from him until Sunday last, when a letter dated August 7th, was received written from Grindelwald, Switzerland. Although a personal letter, we cannot refrain from sharing a part of it with our readers. Here it is:

"I have many times thought of your kind request to send you some news of my condition and have wanted to do so; but until very lately that condition was so discouraging that it was better not to report it. I was more completely worn out on leaving home than I have ever been. Lay six weeks in bed, stopped at my father's house on my way South, unable to go farther or to do ought but eat and sleep. My voyage did me good and had all things gone well with me, I should doubtless have steadily, though slowly, improved. But a series of troubles followed me. Within a week from landing in Italy (I took the Italian steamer to Genoa), my eldest son was stricken with scarlet fever, and lay at death's door in a dirty Italian hotel, with all my children exposed to the contagion. At the same time came the most unexpected tidings of my dear mother's death, and within a month of my dear father's end. Then followed the sickness of my second son at Lucerne. All this, you can well enough perceive, gave poor conditions for a recovery from nervous prostration. Still I did not again break down under all this strain, but after a while began to improve slowly. Have been now two months among these glorious mountains, and am feeling somewhat of my usual health returning. We stay abroad until Oct. 12th, and I do not hope my pulpit until November, so that I hope to pull through a short winter and then take another long rest and thus gradually repair my strength."

Queen City Park Camp.

This beautiful spot on the shore of Lake Champlain and in the suburbs of Burlington, Vermont, is yearly growing more attractive. Dr. Smith, the president, writes that many improvements are now in progress. On the 29th inst., he will run an excursion train from Lake Pleasant Camp, which closes on that day, to Queen City Park Camp. \$3.00 for the round trip; good for ten days. This must be the cheapest excursion ever gotten up between the two camps, and will no doubt be well patronized.

In strict accord with the settled policy of the JOURNAL to give all sides a fair hearing and not to ignore evidence, even though the witness finds it in doubtful places and with those known to practice deception at times, there appears on the second page an account of demonstrations witnessed at a late séance of Mrs. Elsie Crindis-Reynolds. It may not be amiss to invite our esteemed correspondent's attention to the outfit of Mrs. C.R. now on exhibition at this office, taken from her at Clyde, Ohio, by well known and trustworthy Spiritualists, who detected her in swindling. Among these articles are six masks representing males and females of different ages; also two wigs, one of flaxen hair from which many locks have been cut by those who were afterwards ready to make oath that their particular lock was cut from the head of a materialized spirit. Two of these masks have been identified by a Chicago observer as the faces recognized in Mrs. Reynolds's circle. In this city, and claimed as relatives by his family. This evidence, together with other equally good testimony exhibits the moral character of Mrs. Reynolds but does not prove that she is not a medium for form materialization; it only proves that she will cheat deliberately and persistently. It is evidence that cannot be blinked in the study of the manifestations and examination of the testimony of those who affirm genuine spirit phenomena in her presence. All physical phenomena should be observed under such conditions that the character of the medium cuts no figure in summing up the result, as the JOURNAL has constantly reiterated.

A contributor to the *Harbinger of Light*, July first, says: "Of the JOURNAL's learned and most spiritual minded correspondents and contributors, we place W. Emmette Coleman in the first rank on account of his truth-loving spirit, which seems to have a horror of compromise of any kind."

GENERAL ITEMS.

Prof. O. S. Fowler, eminent as a phrenologist, passed to spirit-life in New York, Aug. 17th. He was 73 years of age.

W. H. Terry of Melbourne, Australia, who established the *Harbinger of Light*, eighteen years ago, has transferred the same to his nephew, Charles H. Bamford. Mr. Terry has published an excellent paper and should have been well sustained.

Mrs. Mary Lewis, a resident of Chicago for the past thirteen years, and a successful healer, has removed to Omaha, where her husband went last spring. The JOURNAL commends Mrs. Lewis to the friends in Omaha, and Council Bluffs as an estimable lady and excellent healer.

Mrs. F. O. Hyzer is at present in Ravenna, Ohio, where she may be addressed by those desiring to make dates for lecture engagements. The JOURNAL is very glad to again do what it has often done before, namely, to commend Mrs. Hyzer in warm terms to societies and committees as an interesting speaker and a woman of the finest spiritual development. No one can know her without having his faith in spiritual things intensified and his soul cheered.

Miss Caroline A. Huling who, during her few years residence in Chicago scored enviable successes in all she undertook, whether it were as office editor, healer, teacher of so-called Christian science, or dabbler in theosophy, has returned to Saratoga and assumed the delicate and laborious duties attaching to the editorial chair of the *Daily Register*. Miss Huling is a young woman of ability and energy; she is likely to make her mark in literature within the next few years.

A most remarkable story comes from Banks county, Ga., concerning the burial of the late Dr. A. D. Chinnault. He was interred at Win's burying ground, near Lula. After the grave had been prepared, the corpse carried to it and the funeral rites performed, the coffin was lowered into the vault, and the grave was just about being filled, when a strange noise was heard that sounded like music from a harp. The crowd was considerably agitated, and a general commotion followed. No one knew what or where it was. To some it appeared to be in the grave, and to others in the trees. There is no doubt about there being a strange noise heard. The Rev. G. D. Cartledge, who was conducting the funeral rites, says he did not hear the noise, as he is a little deaf, but noticed the congregation was excited and that there was something unusual operating upon the audience.

Wong Chin Foo is a Chinaman who avows himself a heathen without a qualm of conscience or the slightest change in his inherited color. He has some heathenish ways, moreover, that distinguish him from many of the civilized and enlightened children of this Christian country. Some years ago, in his wanderings in the West, he descended on Peoria, Ill., and announced a lecture, the price of admittance being fixed at twenty-five cents. An unaccountable apathy in regard to Chinese heathens prevailed in the metropolis of central Illinois, and the lecture, financially speaking, was a failure. After paying hall rent, Mr. Wong Chin Foo had only one dollar with which to meet a printing bill of several times that amount. Instead of using the money to pay railway fare out of the city, he turned it over to the printers whom he owed, and walked out of the city in his artless, heathenish way. There is a tradition in Peoria that he afterward paid that printing bill in full.—*Chicago Tribune.*

W. S. Rowley of 513 Prospect street, Cleveland, Ohio, describes as follows the telegraphic instrument through which he receives messages from the Spirit-world:

"The instrument consists of merely a key, sounder and battery. The key is enclosed in a box, with a slate top and bottom. The sounder sits on the table beside it, say probably one foot away, and the battery on the floor by the table. All three are connected by wires in the usual manner, and it is merely what all operators know as a short local circuit, only that the key is placed in a box cut off from all physical contact. This box, sounder and battery are exposed to full view of every one. The messages come equally as well in full daylight as in darkness, and it can be moved from one room to another or from house to house, and no interference is experienced. I have taken it to a number of people's houses and found no difference as to results. Have had dozens and dozens of telegraph operators try to manipulate it, but none thus far have succeeded, though all can read the messages as readily (or more so) as I can, it happening many times that messages are ticked off to a first class operator while I cannot get a word myself, as it comes too fast and I am only an indifferent reader of the Morse telegraphy, having only learned it as a pastime." Mr. Rowley and his control, Dr. Wells, are doing an excellent work.

"It is manifest," says the *Nashville Christian Union*, "that the Romish church can never be what it once was: the imperial dictator to its communicants; and its authorities will not try to make it such again. The chief business of the organization now seems to be to take care of itself, and this it can not succeed in doing. Its fulminations have lost their power to burn, and its bulls can no longer gore. To consent to take a place on a level with other voluntary religious organizations is to die by suicide; and to refuse to take such a position is to perish by neglect. The papacy can not survive in this age of the world without great modifications of its pretensions, and these modifications amount to a sort of death. There will be, doubtless, for a long time to come a Roman church, but the old Romanism is dead past all resurrection."

The Silver Wedding.

As the JOURNAL's subscribers may in many ways be said to be members of the same household, with purposes, in common, and personal interest in one another in so far as relates to all that may directly or indirectly have a bearing upon Spiritualism, it seems not improper to give them some account of the twenty-fifth anniversary of the editor's marriage, which was celebrated on Friday evening of last week. Somewhere between five and six hundred letters referring to the event and speaking in very many instances words of congratulation, appreciation and encouragement, and all of them full of kindness and good will, whether expressed in words or not, were received prior to Friday evening. A number of excellent poems written especially for the occasion also came to hand; but the profusion of these poetical offerings prevents their publication.

On the evening of the anniversary, Mr. and Mrs. Bundy entertained at their residence about one hundred and fifty guests, who gathered to congratulate them upon their past, present and prospective happiness. The cosmopolitan, unsectarian character of the JOURNAL's work was well illustrated by this assemblage of friends. While Spiritualists predominated in numbers, there were to be seen in this company, and heartily entering into the spirit of the hour, Episcopalians, Roman Catholics, Materialists, Methodists, Theosophists, Unitarians, Baptists, Universalists, Agnostics and Presbyterians. For the time being the company stood as one homogeneous mass of harmony, with no thought of any differences of opinion. The scene seemed to suggest that good time coming when sectarian bars shall no longer separate people of congenial tastes, noble aspirations and high purposes.

From the huge stack of letters a few are taken, almost at random, for publication. In reading these the editor desires to have his constituents sink all thought of him as an individual, and only remember that as their representative and co-worker he has endeavored faithfully to voice the best in Spiritualism, to represent them honestly, without fear, and regardless of fee or reward. And in so far as he has succeeded, that far be it from their representative; and that the words of respect and commendation belong to the impersonal principles for which the JOURNAL and its friends so steadily labor.

AN OHIO WOMAN'S BLESSING.
BROTHER BUNDY:—I have just received my copy of your JOURNAL for this date, and as I look over the fourth page I find reference to the approaching 25th anniversary of your marriage. Please allow me in behalf of all womanhood, of motherhood and wifehood to thank you for this true greatness on your part, in publicly sharing with your numerous readers this acknowledgment of appreciation of your wife, your companion and co-worker in this earthly battle. Your editorial remarks on the event may seem quite commonplace to you, but I am sure you will never while here in the form be able to fully understand the length, breadth and depth of those words—how they will go out over sea and land; how they will reach, with something akin to joy, deep down into the heart of every woman, and look for word of appreciation. May you both be spared to enjoy each other's companionship, and make brighter and lovelier the pathway with every coming anniversary from the rosy morning of the first wedding day, down the hill to the crimson sunset of old age. May the awakening on the other side be 'mid the ever living fountains of youth, with an eternity for love's honeymoon. With my heart running over with best wishes for you both.

I remain very respectfully,
Mrs. S. GRIFITH.
North Bend, Ohio, Aug. 13th.
WM. EMMETTE COLEMAN:
...I am confident that I voice the universal expression of the lovers of sound, healthy Spiritualism everywhere, in saying, "God bless Mr. and Mrs. John C. Bundy, and long may health and strength be theirs, to continue their beneficent and indispensable regulate life work."

MRS. C. T. COLE, MOUNT PLEASANT, IOWA,
closes a very beautiful letter thus:
...May the years to come be enriched and glorified by the consciousness of many lives ennobled, uplifted and strengthened by the fact that you two have walked so long together, and that your dual life, rounded and luminous, is like a star for the guidance and inspiration of those who wander in darkness.

THE MINISTER'S BLESSING.
Rev. D. C. Howard, an Episcopal clergyman at Mount Pleasant, Iowa, who performed the marriage ceremony writes:
...It is possible that twenty-five years have passed since I joined in the bonds of matrimony. Col. John C. Bundy and Mary E. Jones? May many more happy years on earth be yours. I send my blessing for you and your wife and children.

MRS. E. R. DYAR, TRANCE SPEAKER,
from her summer home at Rhinebeck, N. Y., sends congratulations, and says:
...Among your many subscribers none can wish you greater happiness on the occasion.

FROM DR. N. B. WOLFE, CINCINNATI, OHIO,
I very sincerely congratulate you... and regret I cannot personally join in celebrating the event in your home; I will be present in spirit. May you live long and prosper.

PROF. J. B. TURNER, JACKSONVILLE, ILL.
This aged educator and philanthropist who had made his mark on community before the JOURNAL's editor was born, writes:
...I have not read your paper for ten years, with more care than given to any other in the land, without exaggerating both the editor and all connected with him of all evil purposes. I congratulate you for the vast good you have done, and are doing; and express the hope that you will live forever to prosecute the same good work; as I have no doubt you will, if not here, in some other and better world. I have no faith to believe that God is going to give up the work of truth and righteousness in this world, or in any other one. I owe you a great debt, and if I live eighty-five years longer I intend to go up to see you both, on whatever planet you may be. Mean-while may God bless, guide and prosper you.

GILES B. STEBBINS, OF DETROIT,
writing from Basilett Park Camp where he is acting as chairman this month, says:
...Whole pages might be filled with poor words, which would fail to tell how I appreciate your past, and hope still better things in your future. You have wrought long and well for certain truths which you hold precious, and have aimed to be fearless and true and wise. Your aims and hopes have been held in common, in such husbandly and wisely way that you have been faithful and loving testimonies to each other. Well have you your twenty-five years of wedded life become a picture of silver, and well may time come for "apple of gold," in the quiet hours of the Old Testament. My wife will say her own word to you. What I have written fills but a brief page, but it means a volume of earnest good wishes.

HORACE HOWARD FURNACE:

Ah, dear Bundy, how deep and how high, and how long a happiness I wish to you and yours on this blessed silver anniversary!... You may be very sure that next Friday I shall wish 'hourly joys to be still upon you.'

GEN. JOHN EDWARDS, WASHINGTON:

Your married life so far has been crowned with felicity. May you live many years more, to the golden period, enjoying health, happiness and prosperity, spreading the truth and doing good to others as now. May the good angels protect you. With sentiments of the highest esteem I remain sincerely yours.

DR. W. B. HART, OF GREENWOOD, ILL:

It is when I think of woman's friendship and what it implies, that my agnosticism falters, and the old faith of my youth and my kindred revives. Twenty-five years of happy wedded companionship, such as I infer from your letter, is the acme of human bliss, and as a perfection, well worthy of a God. You and Mrs. B. have now reached the summit of the mountain. I have touched its base on the other side. In one year, should life continue, I and the one who has shared my joys and my sorrows expect to celebrate our golden wedding. That you and the companion of your youth and mature manhood may travel life's journey together until in turn you shall witness the consummation of yours, is my fervent wish.

E. P. POWELL, CLINTON, N. Y.

This preacher, essayist, newspaper writer, philosopher and farmer sends these words:
I congratulate you on the full-fulfillment of one-quarter of a century. It's a grand thing to be a man so long a time even if you have no assured future. But your eyes, my dear friend, are in your forehead and not in your backhead. What a fine thing it was in the very earliest of our Aryan ancestors to call right sort of folk, upward-looking—a true man was "the uplooker"; the shiftless nobody was simply a human being.
So, my friend! and don't a decent sort of life all look ahead too?—get full of prophecy and promise? Immortality is only life running on—the fulfillment of necessary sequences. It lies in the nature of things. Death can't snip out a fellow that is full of cause—those causes must go on to consequences.
Offer my kindest regards to the woman who finished the making of you. May you see your golden wedding this side the first door, and fill the whole twenty-five years in a square fight, coming out stout at the end.

PROF. ALEXANDER WILDER:

I send you greetings for the day and event. I have been, entertaining myself with the surmises as to whether the girl and boy who greeted you a quarter-century ago will be among those who congratulate you now. Very many of them are doubtless in other fields and you find yourselves in a circle new in all essential particulars. I doubt not however you have been the bees to distill the honey as you went along, and experience expellee those bitter which made its flavor more exquisite. The Jester who interpreted the story of Eden pointed out as its moral, that man with a wife lost Paradise. He never told us that that was what she came for; and that the man never regretted the exchange of a grove for a woman. So said the millions coming since; so say we all of us. Rather than lose our Eve we would eat all the fruit in the Garden. A happy nuptial pair has always been my admiration; the man and woman who can be each other's companion for a lifetime are, sadly enough, too rare. We believe in you, and hope for you.

JAMES VILA BLAKE.

Minister Third Unitarian Church Chicago, sends greeting in the following terms:
...Let me send you herewith my fraternal greeting, and to you and Mrs. Bundy together my sincere good wishes, and my hope that the golden circle will complete itself for you together on this earth; for it is a very good earth, and you are among those who are striving to fill it with good things and good thoughts.

MRS. MARY V. PRIEST:

When two lives have rounded into one, as I feel you have, they are to be congratulated every year, that one more link is added to the endless chain. "Twenty-five" only adds a silver lock, which sanctifies and binds all behind it, and beautifies and strengthens all before it; till in the chain of evolution, that which was a silver thread in youth becomes at last a golden bond.

DR. EUGENE CROWELL:

...I congratulate you on the completion of a quarter of a century of married happiness and of usefulness, and hope that another quarter-century of like happiness and increased usefulness may fall to your lot.

ACHROSTIC, BY MRS. SARA A. UNDERWOOD.
Joyous with hope was youth's bright bridal morn;
Of "Love's young dream" fulfillment sweet and dear;
Hands joined where hearts by love were earlier drawn;
New duties greeted with no cloud of fear.

Ah, well might sympathetic guest and friend,
Nuptials like yours with joyful hearts attend—
Dual no more, your lives in one did blend.

Much more, though, should we celebrate this day,
Acme and crown of twenty-five blest years—
Richer noon's splendor than the morning's ray;
Young, evermore, are they whom love thus cheers.

POEM BY HON. ABRAHAM H. DAILEY:

I.
So you've counted back the years!
Years of joy, smiles and tears
Since you were wed—
John and Mary—
One by one they have fled,
Oh, count them all as dead;
Shed no tears
As you count the flight of years,
John and Mary.

II.
In the ripening years of youth,
In the pledged love of truth,
You two were wed—
John and Mary—
Then angels over head
Their radiant glory shed
On you both,
In the hopeful years of youth,
John and Mary.

III.
On the sturdiest road of life,
In noble deeds of strife,
Both together,
John and Mary—
Faithful to each other,
In love of one another,
Man and wife,
You have made your way in life,
John and Mary.

IV.
In the fading light of age,
You are writing down the pages
Of the scroll of Time,
John and Mary,
And as you trace each line,
Oh, may your work sublime
On the page,
With the love of age;
John and Mary.

V.
And as you both endeavor,
The living truth to sever,
From the dross of age,
John and Mary;
A dawning light peeps,
That in the coming age,
Truth shall over-
Triumph with each endeavor;
John and Mary.

VI.
The morning light is breaking;
And error's way forsaking
You shall see—
John and Mary—
That in the years to be,
In the struggle to be free,
Man is breaking
All the chains of error's making;
John and Mary.

VII.

From whence these vast formations,
These wonderful creations
Which we behold,
John and Mary?
From chaos. We are told
That Jehovah's law doth hold,
In the rise and fall of nations,
As in these vast creations,
John and Mary.

VIII.

Thus as you stand beholding
The circling years unfolding
No seeming plan,
John and Mary,
Remember that in man,
Jehovah's will and plan
Are unfolding;
His mighty arm upholding;
John and Mary.

IX.

And now the clouds are lifting;
While you the chaff are sifting;
Do it well,
John and Mary;
For every grain shall tell,
And the mighty measure swell;
For in sifting,
The worthless chaff is drifting;
John and Mary.

X.

And when you are reflecting,
All theories dissecting,
You will find
John and Mary,
That the mastery of mind
Which shall elevate mankind,
Is reflecting;
That man is God reflecting;
John and Mary.

XI.

Behold! you now are sowing,
The seed for future growing
In the sphere,
John and Mary;
Where men in tears, doubts and fears,
Go hungering through the years
Without knowing,
Where the bread of life is growing;
John and Mary.

XII.

Now blessings are descending;
While angel forms are bending
Over you,
John and Mary;
In plighted troth anew,
Life's journey you pursue,
To the ending,
Angels are defending you,
John and Mary.

Brooklyn, N. Y., Aug. 19th, 1887.

"Spiritualism in the Churches."

The ground covered by Mr. Jesse Shepard in his paper contributed to a late number of the JOURNAL is being thoroughly traversed by others, showing that the field is one for wide differences of opinion, even among Spiritualists. In last week's JOURNAL Messrs. Green and Dawbarn expressed themselves, and in the current number Mr. Hudson Tuttle, Dr. Bowker and Mr. John Hooker give their views with clearness and force.

The questions involved are of great importance, worthy the profound attention of every sober mind, and the JOURNAL hopes they will be fully handled through its columns by those whose experience and ability fit them for the task. It is to be hoped that the discussion will not become acrimonious nor heated, but will be conducted with befitting gravity and decorum, and in that spirit of brotherly love which should possess all who are competent to speak in the case.

J. Madison Allen writes: "Since leaving the far South, I have been busily occupied through June, July and a portion of August in Indiana, mostly in Evansville; but have also visited Boonville, Chrisney, Rockport Grandview and Owensboro, Ky."

Dr. J. K. Bailey lectured in Washington Territory during July and the first part of August, and at Victoria, B. C., on the 11th and 14th. The Daily Colonist of that city speaks of his audiences as enthusiastic. Dr. B. is now in Minnesota but may be addressed, for fall and winter engagements, at Scranton, Penn.

After talk and light and locomotion by electricity, what? That great, invisible, impalpable agency, if not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let us not be too cocksure that the stories of spiritual levitation and transmutation of solid substances are not the precursors of things more wonderful than are dreamed of in our philosophy.—Boston Herald.

Mr. W. J. Brown's Case.

GNOSTIC THEOSOPHICAL SOCIETY.
OFFICE OF THE PRESIDENT,
WASHINGTON, D. C., Aug. 20, 1887.
To the Editor of the Religio-Philosophical Journal:
Concerning Mr. Brown's recent attack upon the Theosophical Society in your columns I have received so many letters asking for my reply that I beg to say that this unfortunate young gentleman's remarks or opinions upon theosophy or any other subject require no attention.

Very respectfully, your obedient servant,
ELLIOTT COUES.
The Y. P. S. S.

To the Editor of the Religio-Philosophical Journal:
Mr. Geo. Chapman, of Sheffield, Eng., will address the Young People's Spiritual Society again next Sunday evening. All those who have not heard his lecture should be present on next Sunday evening, as he is one of the finest stage speakers ever heard in this city. Mr. Chapman addressed the society last Sunday, his subject on that occasion being, "Christianity and Spiritualism." It was the largest meeting ever held by the society since it was organized.

AUBORA OBERKIRCHER, Sec'y.
The Y. P. S. S.

To the Editor of the Religio-Philosophical Journal:
Your correspondent had the pleasure of attending the Young People's Progressive Society last Sunday evening, at the hall on 22nd street, Mrs. Ella M. Dole, one of the best test mediums on the West side, occupied the platform, and addressed the audience. This was Mrs. Dole's first attempt, and it was a success. The encouraging words of advice given to the Society were indeed animating, and the beautiful symbols and tests made the evening one of the pleasantest. She interested her audience throughout her lecture.

Mrs. Dr. Elliott, of Englewood, formerly of Toledo, Ohio, will occupy the platform next Sunday evening. Mrs. Elliott is a highly cultured inspirational speaker. Her subject will be: "Who will roll away the stone from the door of the sepulchre?" Mrs. Ada Foye, of San Francisco, will appear before the Society on the 11th, 18th and 25th of September. This is one of the most successful societies in the city, and it is safe to prophesy that it will accomplish a grand work.

CELIA.
In an article on the "Sixteenth Amendment" to appear in the Forum for September, Senator Ingalls will set forth the arguments derivable from history and from political science which go to show the impolicy of extending the right of suffrage to women.
The author of "John Halifax, Gentleman" (Mrs. Craik), will present in the Forum for September, a woman's estimate of the distinctive mental and moral characteristics of men.

Prepared by a combination, proportion and process peculiar to itself Hood's Sarsaparilla accomplishes cures hitherto unknown.

Deafness Overcome.
The advertisement of the Micro-Audiphone Co., of 1286 Broadway, New York city, appears in our column this issue. This device has been before the public for over one year, and the testimonials as to its utility are unquestioned.

CHICAGO.

The Young People's Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 7:30 P. M.
The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street.
MRS. A. F. WELCH, President.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.
The Chicago Association of Universal Radical Progressives, Spiritualists and Mediums' Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission free.
DR. NORMAN MACLEOD, President.

The United Spiritualists meet at 116 5th Ave., at 2:30 P. M., Sunday. Visitors and mediums welcomed.
F. R. GOSWORTHY, President.
The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 2730 State Street. First class speakers always in attendance. Admission free.
E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 174 4th Street, New York.
The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, N. Y. Dr. B. Stryker, services Sunday at 11 A. M. Officers: Dr. C. H. H. President; Oliver Russell, Vice-President; Dr. George H. Feltre, Secretary; F. H. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue. Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.
Conservatory Hall, corner Fulton Street and Bedford Ave.—Services every Sunday at 11 A. M. and 7:45 P. M.
Everett Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'clock.
FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.
The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.
W. B. MILLER, President. E. J. HULING, Secretary.

St. Louis, Mo.
Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday at 11 A. M. in the corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited.
H. W. FAY, President. J. H. BROWN, Secretary.
ISAAC S. LEE, Cor. Sec. 1422 1/2 12th St.

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To the mother of any baby born this year we will send on application a Circular "How to Feed the Baby," containing the best of any mother's heart good. It is a beautiful picture, and will do any mother's heart good. It shows the good effects of Lactated Food. Feed it a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.

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One Dollar per Annum; Single Nos., Ten Cents. Remit by Postal Order to DR. J. R. BUCHANAN, 6 James Street, Boston, Mass.

Language of the Press.

"No brief notice would convey a good idea of the worth of this Magazine."—Richmond, (Va.) Democrat.
"This monthly is one of rare merit, as is everything that comes from the pen of this able thinker."—Baltimore, (Md.) Evening Post.

"Several years ago the Advance," in an article on Psychology, expressed the opinion that Dr. Buchanan was the greatest discoverer of this age if not of any age of the world."—Advance, (Washington, D.C.)
"This admirable monthly ought to be largely circulated among thinkers."—New Age.
"It is a gold mine for thoughtful persons."—Democratic Review, (Charleston, S.C.)

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TABLE OF CONTENTS.

PART I.

INTRODUCTION.

Spiritualism Defined, from a Scientific and Religious Standpoint. The Phenomena Classified. Personal Introduction to them, Recent Investigations. Pages 1-14.

CHAPTER I.

Early Experiences of Mediumship in Family Life, with Children's Mediums in Italy. Dr. Carpenter's Theories Refuted. Automatic Writing. Page 17-26.

CHAPTER II.

Children's Mediumship in the Years 1871 to 1878. Proof of Identity. Family Psychic Phenomena in Daily Life. Pages 27-34.

CHAPTER III.

Children's Mediumship in Daily Life continued: Automatic Writing, etc. 1871. Pages 35-43.

CHAPTER IV.

Direct Spirit Voice and Writing: Records of Seances at Home, 1871. Page 44-58.

CHAPTER V.

Records of a visit to Cornwall organized by our Spirit-Workers, 1871, and continuous Psychic Phenomena. Psychometry. Page 59-64.

CHAPTER VI.

In a New House (1872). Continued Seances. Various Phenomena. School Life Interrupted. Page 65-69.

CHAPTER VII.

Intermittent Home Seances in 1872 and 1873; and in Holidays. Power declines—Pause in Seances. Page 70-81.

PART II.

INTRODUCTION.

Psychic Phenomena reviewed in Daily Life. Many found to be a Medium; her Development. Social Difficulties overcome by the Spirit Workers Themselves. Page 82-95.

CHAPTER I.

November, 1882. Occult Fire-Lighting. First Impressions and Testimony; followed up through many Months until Proof and Evidence of Power and Intelligence. Page 97-112.

CHAPTER II.

In 1883. Miss Woodhouse's Materializations and other Phenomena at Home. Page 113-120.

CHAPTER III.

Daily Psychic Phenomena in the Years 1882-4. Seances in the Household were quailed. A Mass of Phenomena. Facsimiles of Spirit Writing on the Collings. Page 121-137.

CHAPTER IV.

Continuous Daily Phenomena in Family Life in 1886-7. Writings Aligned to be read and Writings Critically Examined. Page 148-177.

CHAPTER V.

In 1884. Continuous Phenomena at Blackheath, with a Record of several Seances during Seances (April-July) direct Writings, with a Facsimile of the Lord's Prayer of the 13th Century. Writings in German Language. The Spirit's Recitation on London. Page 178-194.

CHAPTER VI.

Phenomena continued at Blackheath. Writings through the Post. The House Haunted: we interview the Ghost and assist him to Progress to a Nob

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Good Out of Evil.

BY D. F. KATNER, M. D.

We are told the world has grown better with age, is getting nearer, still nearer, to the light. That the school of discord resounding preface. The near triumph of Truth, Reason and Right.

Once 'twas said "The wrath of man shall praise Thee. The remainder of wrath shall thou restrain." So in good time from earth shall evil flee And naught but Good and Justice here remain.

Thus Progress may commence with dire dissent And lead to pleasant fields and pastures new. For when with 'er'rying on is content All effort to advance he will eschew.

From greater evil then comes greater good. The destined man shall overcome all wrong; Each helping to uphold one brotherhood Through selfishness subdued, and love grown strong.

For when a wrong to such extent has grown That by mankind no longer it can be endured, Through ripening of the seed which it has sown Its extirpation 's speedily assured.

Such is the law; doubt leads to advance thought; Desires for something nobler leads us on; Through discontent the better self is sought; And thus through evil every good is won. And every race for right is truly run. All that good of noble deeds well done. St. Charles, Ill., July 15th, 1887.

Employments in Heaven.

The prevailing sensation in Brooklyn N. Y., at the present time—and there is always a sensation of some kind in this charming city—is the recent sermon of the Rev. Dr. Talmage on "Employments in Heaven." In this effort the gentleman has outdone himself, and given to the world a discourse which could scarcely be matched by the most ultra-radical Spiritualist in the land. Dr. Talmage is nothing if not literal, and his description of the inhabitants of the heavenly kingdom, their feelings and pursuits, are precisely as if he had personally visited, some far-off and much-specified country, and made a topographical survey. Dr. Talmage touches on distinctly pre-raphaellite, and while totally unlike the Rev. Henry Ward Beecher in analytical and intellectual power, he resembles him in this, that when he gets on to a topic that fires his imagination, he is very apt to forget not only his creed, but present logic and subsequent syllogistic questions and criticisms in the pleasure and enthusiasm of the moment.

After a sermon of Mr. Beecher's in which every thing that the infatuated spiritualist teachers—yes, and a little more—was gloriously set forth and indorsed, the writer had occasion to speak to him on a matter of business, and so took the opportunity of alluding to the sermon. "Et tu Brute?" He said with a smile, and added, "By to-morrow I suppose I shall be challenged from a dozen different quarters; and the newspapers will be full of it." "But I must say every word of it, and believe every word of it," he replied. "And so do the Spiritualists," I answered, "and more than this they believe they can prove what they describe." "Far be it from me to say they cannot," was the characteristic response; "but so far I have not found any thing particularly convincing in spiritualistic phenomena. But there is probably good in it, and I am not a Spiritualist." Dr. Talmage has not been so generous. His criticisms of Spiritualists and Spiritualism have been very bitter, and in the face and eyes, too, of the closest church fellowship with a spiritualistic medium—a clairvoyant healer, a trance speaker. Now if these claims to spirit communion are false, or the works of the devil, as Dr. Talmage has more than once asserted as they were, what right had he as a shepherd of his flock, to have a professed Spiritualist, a practicing clairvoyant, for deacon or chief shepherd of the Tabernacle? The fact is, Dr. Talmage "got to going" on the other side, and when he had fairly tackled the denunciatory steed, there was just as much joy in rhetorical lictive as in sweet political imagery.

In the sermon alluded to, Dr. Talmage says that physicians will practice medicine in heaven, for there will be disease enough on earth to keep them occupied. In corroboration of this extreme spiritualistic statement, he mentions cases where patients have recovered after having been given up by the best medical talent, and adds, "Perhaps Abercrombie touched them." "Surely the Spiritualists have scored one on Dr. Talmage, a deep and defensible one. Perhaps the clairvoyant medium of Dr. Talmage in the Talmage family will account for this complete change of opinion. Dr. Talmage is a very handsome, kindly gentleman, between fifty and sixty years of age, very rich—money all made from clairvoyant examinations, and prescriptions alleged to have been furnished by spirits—exceedingly hospitable, and generous in the church. In fact, Dr. Talmage is the most popular man in Talmage society.—*Eleanor Kirk in Cumberland Daily Times.*

A Reply to W. T. Brown's Attack on Madame Blavatsky.

Permit me a few words of reply to the article by Mr. W. T. Brown against Madame Blavatsky, which appeared in your issue of July 23.

1. The naive self-admiration of the writer and the absurd praise which he showers on his own head are in themselves ample demonstration of his complete ignorance of the most elementary principles of Theosophy. They show also that Mr. Brown's practice of these principles is even more defective than his intellectual grasp of them; and the self-sufficient tone of his remarks must surely have made every reader smile.

2. The ungentlemanly insinuation that Madame Blavatsky is not the "widow of a Russian General" is beneath contempt. Mr. Brown is surely aware that his much-vaunted "evidence" in India, that Madame Blavatsky's identity and social position were fully and clearly demonstrated to the Indian government, which caused inquiry to be made in Russia. Prince Doudouloff Korskoff, the Governor-General of the Caucasus, is one of her oldest friends and furnished the Indian government with full and satisfactory proof of her identity and status.

3. As to Mr. Brown's assertion that the Theosophical movement owes its origin to Mrs. Britten's "Art Magic" and "Ghostland," the assumption is simply idiotic on its very face. Any one acquainted with those works and who has studied, even superficially, the principles and practice of genuine Occultism, will simply laugh at the idea; while even an intelligent outsider can gather sufficient from such modern works as "Isis Unveiled," Dr. Harnack's "Paracelsus," "Eliphas Levi's Writings," "Ragon's Modern Treatise," particularly "Fastes Initiatiques" and last, not least, from "Light on Path," to enable him to do justice to this ridiculous allegation.

4. I will not trespass on your space by commenting on the farago of nonsense to which Mr. Brown gives utterance in his references to Mr. Hodgson and Madame Coulomb, especially to the Mahabharata, but will leave your readers to judge of the true character from what precedes.

BERTHAM KNIGHTLEY, F. T. S.,
Hon. Sec. London Lodge, T. S.
London, England, Aug. 5, 1887.

WHAT DID IT?

Henry and Steven Nugent and their sister, half-brothers and sisters of Billy Nugent, the young man who was killed by Kelley a few weeks ago, live in a little house on the corner of Ninth and Duane streets. They went out to visit a friend, leaving the windows open, the back-door locked with the screen-door in the front, while the inside door was open. When they returned the windows were down and fastened yet the doors remained in the same condition as when the party went away. They showed that the matter was a serious accomplishment, and since the time of the occurrence have not slept in the house. They can't explain the circumstances and are going to abandon the place.—*Omaha Bee.*

The glare of the electric lights in the Oscar's winter palace has provoked very injurious to ornamental plants.

Notes From Florida.

To the Editor of the Religio-Philosophical Journal:

The good old JOURNAL is so well filled of late with really valuable and very interesting matter, that I feel reluctant to ask room in it for a few stray thoughts; but I think a few plain facts about the much-talked-about and poorly-understood country may be of service to some of your many readers who are dissatisfied with their present location and are casting anxious thoughts toward Florida. I receive letters with long series of questions from Minnesota, Oregon, Michigan, Ohio, and even from Alaska, and they show conclusively that the writers know but very little about Florida and its climate, resources, productions, etc., and I would advise all such to take some good Florida paper and try to inform themselves somewhat in a general way. No one can answer fully all the questions I receive. I will try to cover briefly the more important points:

1. Is it free from chills and fever?

As a state, decidedly No, but as to large portions, Yes.

2. Is it generally a healthy climate? Yes, official statistics place Florida far in advance of Mississippi, Connecticut, Maine, New York, Ohio, and in fact, most, if not all other states, as to general health. Its death rate is much less. Then there are abundant witnesses all about us to the fact that most invalids derive benefit by coming here. All lung diseases are greatly mitigated, and many who have been broken down generally, built up, and become strong and hearty; but this is not the case with all; many come here to be shipped home in their coffins.

3. What kind of soil and what crops can one raise?

I can truthfully answer, every kind, and nearly everything grown anywhere, if we include the whole State, and no one can answer such general questions at all without confining himself to some particular locality and to a small area. There are counties in the north and west portions well adapted to general farming and dairying, and also to most fruits raised in the north, besides many other things not grown at the north. Peaches, plums and some varieties of pears do splendidly there. About the central part of the State oranges are the leading crop, so also, on further south, but are fruit and vegetables are grown in great variety and in many places with large profit. One coming from the north has everything to learn anew about gardening and farming, for the seasons are so different and the nature of the soil so various that nearly everything is different except as to some general principles that obtain everywhere.

4. Can a poor man get a living there?

Yes, if he can anywhere outside of some factory, I think that any man with health and average good sense in adapting himself to circumstances and surroundings, and who is willing to forego luxuries and even many conveniences, and endure privation and hardship, may reasonably hope to attain to a comparative competence and aspire to a pleasant home of his own here, by being industrious, persevering and economical.

There is a rapidly growing interest all over the State in diversified industries, and greater attention is being given to raising more and buying less, especially to stock, garden vegetables and small fruits; and I confidently think the time is not far distant when most families will have plenty of milk, meat, fruit, grain and vegetables of their own raising all the year round, for experiments have proved that we can have good strawberries from December to June, or even to July, and peaches from May till October, besides many other fruits in their season—grapes, peaches, plums, pears, pomegranates, raspberries (in parts of the State) pine-apples, bananas, etc. But it will require diligence, patience, perseverance and even disgust, and hence say many hard things about Florida. I should mention the important fact that most of the State is owned by a few men, and money crop that is certain and profitable as are the leading crops in other States: cotton and tobacco in the Northern part; oranges and tobacco as you get near the Central, and farther South, sugar in addition. There are thousands of acres of the best sugar lands in the world in the region reclaimed by one extensive system of drainage in Southern counties. Broom corn is also raised to do well, and will double the yield of wheat and manufactured at will. In conclusion I would say to all, "Let well enough alone," and if you have a home in any reasonably healthy and productive country, and enjoy good health and good society, be there with content, and not be hasty in changing.

Lake Mary, Florida.

A Remarkable Cure by the Spirits.

To the Editor of the Religio-Philosophical Journal:

You will greatly gratify me and aid me in rendering justice nobly due, by publishing the following testimony, to the truth of which I myself and a numerous and highly esteemed circle of personal friends can vouch. From the latter end of 1882 up till quite recently, I was afflicted with the severest form of chronic ulceration in the stomach and associated with it, the most excruciating and senseless pain, and my case was abandoned by all the most celebrated physicians, and as a change of air recommended at a stage when my life was almost despaired of. Homoeopathy and Hydropathy subsequently tried, failed to effect a radical cure, and I was constantly subject to very severe relapses. Early in 1884, and shortly after my arrival here in New Zealand from Fiji, I met at a private session in Wellington a Mr. Alfred W. Ellis, who before I knew him was known to him or even my name mentioned, clairvoyantly diagnosed my condition, bodily and mentally, with the most wonderful accuracy, and without the slightest word or thought of mine to aid him. I must acknowledge with great thankfulness that the medical prescription and advice obtained through his mediumship at the time was of the utmost value, and afforded me considerable relief. While subsequently pursuing my researches into the mysteries of nature and science in connection with the healing power, I was recommended strongly by the presiding spirit-control to submit myself to our spirit band's healing treatment for the restoration of my health; and being deprived of further advice through the mediumship of Mr. Ellis on account of his having long left this city, I most thankfully accepted our spirit friends' aid, at a time, indeed, of extreme necessity. For success to prevent me from sinking in despair forever from this mortal phase of existence. A period of sixteen months had elapsed since the relief obtained through Mr. Ellis's mediumship, and the demon of disease was again raging within, and my last hope rested upon the result of our researches, though scarcely sanguine ever as to anticipate such a wonderful proposal as was now so freely and frankly made. Our esteemed friend Mr. Oscar Christian, a healer, presiding in our circle, proved to be the chosen medium for the occult healing power, and the whole circle most kindly and with the fullest sympathy and earnestness constantly met, the main purpose of the sittings being for my healing. I have now most freely and sincerely to declare that the result of the healing sittings has been a most complete success in my truly wonderful restoration to health and to active business life.

An equally gratifying result is the full development of Mr. Helden as a healing medium, now frequently called upon to afford relief in similar cases pronounced incurable by the faculty, through the transcendent powers of his spirit-guides and independently of any circle. The whole phenomena attendant upon my healing have been a most interesting subject of observation and study to a truly free minded and impartial investigator in the higher walks of occult science. I must now with deep gratitude and pleasure record my heart-felt thanks to the three medical spirit-controls also to the presiding spirit-control, Mr. B.—, and to the following ladies and gentlemen, the members of our circle, so constantly and tenderly engaged in aiding in my recovery: Mrs. and Mr. Oscar Helden, Mr. and Mrs. W. Moore, Miss Duncan, Mrs. Woodman, Mrs. Ahlgren, Mrs. Guise, Captain Moore, and Mr. Woodman.

It is now several months since the above testimony was framed, and I can conscientiously declare that all trace of my old complaint has entirely left me, and I remain in most excellent health. I have no hesitation in expressing the hope that for the cause of God, of truth, and of humanity, this testimony may be copied into every journal devoted to those highest of all interests known to and revered by man.

CHARLES S. THOMAS.

Wellington, New Zealand.

Domine Johnson—Now, I hope when de plate has passed round, dat all de brethren and sisters dat have experienced "Union," will remember dat kind of experience has to be paid for just as well as any other.

Religious Thought.

To the Editor of the Religio-Philosophical Journal:

The question is frequently asked, "Is religious thought becoming more liberal?" and to which there are but few of your readers that will not readily give a positive answer; yet, that religious bigotry is still a great factor in the make-up of humanity, but few will doubt. While traveling recently I visited a large city of over two hundred thousand inhabitants, and when in company with a gentleman, a Baptist, we conversed on religious matters. I said, "You have liberal churches here, Unitarians and Unitarians. I know of no Spiritualists."

"Yes," said he, "there is a small body of people outside of our city who call themselves Unitarians, but as church people we do not recognize them. The Unitarians are an organized body here."

"Well," said I, "what class of people are they religiously and socially?"

"Oh," said he, "they are a fine body of people—some of our best socially and financially, but religiously we do not tolerate them; we simply leave them at their church doors."

At the city of Buffalo, N. Y., I met an old friend who travels largely for pleasure. He has visited England many times. On one of these visits, and at the city of York, Cora L. V. Hatch was advertised to deliver a course of lectures on "The Future of the Church." He was much interested in her lectures, and at the close of one of them said to my friend, "That is the most sensible discourse that I have ever heard on any subject from a woman. I could go every night to hear her."

My friend said, "She claims no merit for herself. She is a medium for the transmission of spirit thought, simply a spirit medium."

"Oh," said I, "that settles it. I want nothing more from her. I admire her for her scholarship and liberal thought, as expressed in her discourses, but your explanation makes it mere nonsense."

In a paper published in an old Catholic city, I found an article on "The Future Life of Those who do not take Advantage of the Salvation Offered them While in this Life." Among other things it says: "There is a salvation outside of the proscribed rules of the church, and for those who have no religious acquaintance, it is a new thing. There is an unconscious saving faith, ignored of Christ, but displaying itself in Christ-like works. Again, did not Jesus preach to the prisoners imprisoned, and scripture texts are quoted in proof of the same." The article concludes by quoting Dean Alford: "I understand these scripture words to say that our Lord in his disembodied state, did go to the place of departed spirits and there preached the gospel of redemption, preaching salvation to disembodied man so that he could be judged according to men in the flesh."

At this same city I made the acquaintance of a Catholic gentleman of means, who escorted me to the Cathedral, a large structure, to show his prominence there. I was privileged to go in and through it—all about it. Large gardens were attached to the church, and he showed me many of his secret paraphernalia. He suddenly stopped in front of one of the large windows which was plain than the rest, and said: "You see that window? It is different from any other; that opening is mine. I bought it in memory of my mother. I sent to New York and had one made for it; it is a beauty. It cost me several hundred dollars. The Bishop will not allow me to do it, in question now his promise to me, the Bishop refused to let me put it in because I object to some of his tyrannical policies, and turning to me, he said, 'I will make him come to my terms.'"

"Why," said I, "you a Catholic, a layman at that, how dare you speak thus of your bishop?"

"Oh!" said he, "I mean what I say. I will make him have that window placed where it is my right to have it, even if I have to bring suit against him in the civil courts." And so we find that while there is much of religious bigotry and intolerance yet in the world, liberal thought is steadily making its way, and even now his promise to me, the Bishop refused to let me put it in because I object to some of his tyrannical policies, and turning to me, he said, "I will make him come to my terms." "Why," said I, "you a Catholic, a layman at that, how dare you speak thus of your bishop?"

WM. C. CLAXTON.

Oriental Propagandism.

A wave of Oriental propagandism appears to be passing over the country at the present time. It cannot be said that it is making many converts, for those affected by it are mainly of the class who have nothing to do except to pick up every new fad that comes along; nor is it at all serious, for this class of people never to keep a fad very long, being blown about by every wind of doctrine and ready to change it for the next new thing that turns up. Still it is of importance enough to be recognized as one of the eccentricities of the time.

Theosophy came in some time since, through the influence of the Alcott-Biavsky combination, but it has not made any perceptible headway. There are several well-meaning and harmless people in a few of the large cities who are more or less firmly convinced that they have astral bodies and keep up a vague sort of brotherly relation with Mahabatas in the Himalayas, and may be looking forward with considerable interest to the coming of a new era of existence like Nirvana, into which they hope to be absorbed, as the drop slips into the shining sea. But with its delicious mysteries theosophy has not made the progress anticipated for it. This hard-headed, practical country is not very good soil for the growth of the doctrine of divine illumination, and as a rule people are too busy finding out what they shall eat and wear, and how they shall get on in the world, to give much attention to spiritual ecstasies or disquisitions. Enthusiasts take more practical directions. In the August number of the *North American Review* Wong Chin Foo, a Chinaman, tells why he is a heathen in a very strenuous and somewhat slangy style. We have noticed his article elsewhere. Wong Chin Foo, like all controversialists, only presents one side of the question—his own—and entirely overlooks the blinding of the Chinese. He has conferred upon the Theosophy, it is also announced that Dababab Sooker, a Parsee, will shortly arrive in this country to lead the Americans to Zoroaster and induce them to read the Zendavesta, Bhagavad-Gita, and other works more remarkable for the length than for the truth of their interest. It is unfortunate for our Parsee friend that he is a fire-worshiper and devotee of the sun emblem of the glory of Ormuzd, and that he is a devotee of the sun emblem of the glory of Ormuzd, and that there has been a widespread feeling of dissatisfaction with that growing orb. He will not be able to inculcate any—even the smallest—degree of reverence for the sun, but it is not unlikely that the revelers in Sordello and Ferishtah Fancies may take kindly to the Bhagavad-Gita and all the other literature circulated by the Rahmadi Medias, of which Dababab Sooker is a prominent member.

Oriental religion may have its little day among a few people who have nothing to do but chase hobbies, especially those which have more or less of mystery about them. The country is full of these harmless cranks who are ready to accept anything that is old and supernatural in quality. But as none of these Orientalists claim that their religions teach anything but an exalted system of morality, and as Christianity does the same, it does not appear very reasonable that people will be any more moral for abandoning a religion which a child can understand and taking up with the incomprehensibilities of Buddhism, Theosophy, Paracelsus, or Confucianism, or that the supremacy of the Bible as a moral teacher is likely to be endangered by the mystic books of the Orientals.—*Chicago Tribune.*

J. G. Rice, a farmer near Fish Dam, Fla., reports a queer cloud-burst near his place lately. A circular cloud appeared accompanied by a ferocious wind-storm, which tore up trees and destroyed the houses. It suddenly turned and blew in exactly the opposite direction. The same cloud-burst was seen and described by the growing crops. The cotton withered, and the sun, but that the action was literally scolded from bottom to top. The oldest inhabitant says they never knew anything like it, and there are whole acres that apparently look dead, presenting the appearance of frost having fallen upon it. It is really a curiosity.

POISON IN HER TEA.

A Prima Donna's Adventure in a Queer Establishment.

"When I first went to Europe," said Mme. Nevada to a *New York Mail* correspondent the other day, "I stayed for three years in Vienna, and for the first few months I was with a woman who took advantage of my inexperience to impose on me in every way possible. In fact, I paid a very high price and was almost starved. As I think of that place now, it makes me shudder. The mother was a perfect old hag, who went about the house in a ragged old petticoat, with her black hair tumbling down over her face and shoulders in an untidy mass, and a pair of little rat's eyes peeping out from you from among the yellow wrinkles. Really, the things that used to take place in that family are incredible. There were two grown-up daughters, and I would sometimes enter the parlor and find one of them sitting quietly under the piano, doing nothing, apparently, and often I would be awakened at night by strange sounds, screams, men's voices, threats and oaths. I was often afraid to go out at night, and was too timid or unsuspicious to say anything about this, but the worst thing of all was the food which they gave me. There was only one kind of meat, and that I had never been able to eat. It was pork. I was ashamed to complain, but would cover the pieces on my plate with potatoes or bread, and leave the table almost famished. This went on for some weeks, until finally I became so pale and weak that my teacher noticed the change and asked me about it. I told him how it was, and he said that I must go home at once and order some proper food. Well, at last I screwed up my courage, and one day I said to the servant that I had to sit at a concert that night, and wished her to cook me a beefsteak and bring it to my room. The old woman happened to be out at the time, so I succeeded in getting the steak, and I ate it with some relish. Then I started off for the concert, congratulating myself on having managed the thing so well. However, I had no sooner entered the house than the old woman came hobbling up to me, seized me by the arm, forced me into a corner and commenced abusing and insulting me in the most abominable way. I was so terrified that I forgot my timidity and managed in some way to tear myself from her, and to rush to my room, where I boiled the door, and then sank down on the floor in hysterics. Finally I grew calmer, and began to think about what I had better do. It was already past midnight, but I commenced packing up my things at once, resolved to leave the house at daybreak. At about 5 o'clock in the morning, I fell asleep from sheer exhaustion, and I dreamed that I saw the old hag standing by the door, and I caught her by the arm, and made each one of her movements, and at last saw her fill a cup from the tea-pot, and carry this in her hand to the cupboard. There she reached up to a high shelf and took down a bottle marked 'poison,' from which she poured a few drops into the cup. Then she put the bottle away carefully and came up stairs to my room carrying the tea and knocked at the door. At this point, I awoke with an awful fright, and at once I caught her by the arm, and made each one of her movements, and at last saw her fill a cup from the tea-pot, and carry this in her hand to the cupboard. There she reached up to a high shelf and took down a bottle marked 'poison,' from which she poured a few drops into the cup. Then she put the bottle away carefully and came up stairs to my room carrying the tea and knocked at the door.

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"Oh!" said I, "I mean what I say. I will make him have that window placed where it is my right to have it, even if I have to bring suit against him in the civil courts." And so we find that while there is much of religious bigotry and intolerance yet in the world, liberal thought is steadily making its way, and even now his promise to me, the Bishop refused to let me put it in because I object to some of his tyrannical policies, and turning to me, he said, "I will make him come to my terms." "Why," said I, "you a Catholic, a layman at that, how dare you speak thus of your bishop?"

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WM. C. CLAXTON.

Saw Her Son's Spirit.

Here is another remarkable instance of spectral visitation. Mrs. MacIntyre, a Scotch woman, is a widow with a family of five little children. She lives in a six-story tenement-house, at No. 22 Washington street, and takes in washing for the support of herself and family. She also takes care of and cleans offices in the vicinity. To a friend she related the following events, which she tells the writer she believes, as coming from her, to be strictly true. She had returned to her tenement, after a hard day's work at the wash-tub, and after putting her small children to bed she turned out the light and awaited the return home of her eldest boy, James. She did not dream of his having come to any harm, but as the time went on and 11 o'clock came she became a little anxious about him. As he worked in Jersey City, and knowing that he might have been there some time, she often had been before, she thought he would come as soon as he could. He was twelve years old and a great help to his mother. At last she heard the chimes of old Trinity ring out the hour of midnight's noon. She arose and began to pace the floor, and as the chimes ceased ringing she stopped and exclaimed: "Where can the boy be? James, why don't you come home?" "Here I am, mother," he called in his voice; yet she had not seen the boy, nor heard his voice, as it always did, nor did she see James.

"I've come mother, but I can't stay long, for the angels are going to take me to a world better than this." Here he stopped talking, and, on looking closely, she saw the boy standing by the table at one side of the room. The light, which was reflected from the top of the table, fell on the boy's face, and she saw that he was very pale. He was looking at her with a strong enough for her to observe that James looked so natural as life. He was in his old overall, just as he had quit work. She could not understand his words, so she approached him. As she did so he moved away from her, or rather seemed to float along the floor without moving a limb or muscle. "James, James," she cried, "don't leave your mother like this. I'll light the gas and give you something to eat. You must be tired and hungry after working so late. I've got a nice bit of cold mutton and some blackberries saved for you, and a cup of tea."

"O mother!" interrupted James, "O how can I tell you? I was killed last on a baggage on the railroad track in Jersey—run over by the cars. I just died at the hospital. I have no children for me as yet, my mother. I'll come and see you often as they will let me in the place I'm going to."

So he vanished in an instant from the terrified woman's gaze. The ordeal was too great for her. With a shriek of grief and agony she fell fainting on the floor, and before she recovered a messenger from the hospital reached her tenement, and after knocking in vain on the door, opened it (as it was not locked) and entered. He called several women from the other tenement floor, and with the aid of a fireman brought her out of her fainting fit. Then one of the women tried by degrees to tell her the news the messenger had brought, but she at once remembered what she had seen, and turning to the messenger, asked the truth. It was this:

James had died at the hospital just before the messenger started. His story was that while crossing the track of one of the railroads he was run over. The police found him mangled and dying and called an ambulance. Thus he went to the hospital, dying a few minutes afterward. His last words were to give his name and his mother's address.

This happened several months ago. The accident at the time was printed in the newspapers in the usual way. Since then Mrs. MacIntyre thinks she has seen James twice. She believes he has come to see her, and give warning when anything unusual is about to happen.—*New York Correspondence of the Cincinnati Enquirer.*

An inclination of one inch in fifteen miles is sufficient to give motion to water. It is all the Connecticut River has, from Hartford to the sea. An inclination of three inches per mile in a straight smooth channel will give a velocity of three miles per hour, while three feet per mile would produce a current.

The Strong and Weak Points of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have now taken the JOURNAL for twenty years or more, and find it growing better with age; have read with special care and interest Mr. Abbott's two lectures on the "Weak and Strong Points of Spiritualism," recently delivered before the Regular Union, of Chicago. These alone are worth the subscription price of the paper for a year, if their value may be estimated in money. Never, in my opinion, has there been offered to the public an abler, or more candid indication of the spiritual philosophy; never has there been, to my knowledge, any better answer given, from any modern stage or pulpit, to the momentous question, "If a man die shall he live again?" I hope arrangements will be made to issue a large edition of these lectures in an attractive pamphlet form for circulation where the JOURNAL does not go, and where the light, with which they glow and gladden, is so much needed. S. W. BROWN.

Vancouver, W. T. July 23, 1887.

Notes and Extracts on Miscellaneous Subjects.

Manual Barriant and wife of Matamoros, Mexico, recently celebrated the eightieth anniversary of their wedding. The husband is 102 and the wife 96.

The rabbits are eating out the ranchers in Steptoe valley, White Pine county, Nev. At night they come in whole armies and devour the growing crops.

There would be less clergymen's sore throat if some of the preachers who make long prayers would only remember that the good Lord is not deaf.

Gen. Sherman's son is often seen on Lake George in an Indian canoe appropriately named the Tecumseh. The young man is member of the class of '88 at Yale.

At a prayer-meeting near Seaford a brother who was asked by the pastor to lead in prayer is reported to have answered: "What, man, ask me to pray and you paid for it?"

The widow of Gen. Grant is passing the summer at Long Branch, and is so much improved in health and spirits that the members of the family have ceased to be worried about her.

Belva Lockwood has returned to her law office at Washington after a short vacation. She says she will not be a candidate for president in 1888 if Mrs. Cleveland will accept the nomination.

Mrs. Langtry says that immediately after she had filed her application for citizenship, as provided by the California law, all the English members of her company male and female, did likewise.

William M. Stark, recently appointed collector of customs of New London, Conn., is a descendant of Gen. Stark of revolutionary fame. In addition to this Mr. Stark is also a lawyer and a college graduate.

Water is so scarce in some parts of Northern Illinois that rabbits and even bold dogs come up to the farm yards watering trough to get a drink. Many of these wild animals, by their frequent visits, appear to have lost all their fear of men.

Queen Victoria is mourning the death of her old nurse, Miss Skerritt, who recently passed away at the mature age of 94. Miss Skerritt had seen service under Queens Charlotte and Adelaide, and had nursed Queen Victoria, the Prince of Wales, and other royal children.

A famous democratic leader in this State was taken to task by a clergyman for his habitual profanity in conversation. "Oh, never mind," said the blasphemous man, "signifying, 'I swear a good deal and you pray a good deal; but we don't either of us mean it.'"

"You were quite attentive to the sermon this morning, husband dear." "Quite so, yes." "Which part of the discourse do you think reflected the most human nature?" "The sotto voce part, by all means." "What part was that?" "Why, the part where he said, 'darn that fly.'"

Charles Bau, one of the curators of the Smithsonian Institution, who recently died in Washington, had no relatives in this country and leaves his fortune to a nephew in Germany. For fifty years he lived the life of a miser, sleeping and eating in one room in the Smithsonian building.

Philip James Bailey, author of "Feetles," is still a vigorous and active man, though he was born a year before Waterloo. His great poem has passed through thirty editions in America to eleven in

Alone.

I miss you, my darling, my darling:
The embers burn on the hearth,
And still is the air of the household,
And hushed is the voice of mirth:
The rain plashes fast on the terrace,
The wind whistles in the lattice;
The midnight chimes out from the minster,
And I am alone.

I want you, my darling, my darling:
I am tired with care and with fret;
I would nestle in silence beside you,
And all but your presence given
In the hush of the happiness forgotten
To those who through trusting have grown
To the fulness of love and contentment;
But I am alone.

I call you, my darling, my darling:
My voice echoes back on my heart;
I stretch my arms to you in longing,
And lo! they fall empty apart.
I whisper the sweet words you taught me,
The words we only have known,
Till the blank of the dumb air is bitter,
For I am alone.

I need you, my darling, my darling:
With the yearnings my very heart aches;
The load that divides us weighs harder—
I shrink from the jar that it makes.
Old sorrows rise up to meet me,
Old doubts make my troubles their own;
O come through the darkness and save me,
For I am alone.

—Robert J. Burdette.

Burdette.

BY GEO. A. SHUFFLETT.

It is a possible fact that the columns of this paper are not exactly adapted to the subject involved in the word which I have written above; but it is an actual fact that no secular or political paper will admit to its columns the words which ought to be spoken on this subject; and this is my apology for writing here.

The trial of Sharp in New York for bribery, that of the commissioners in Chicago for a conspiracy to rob the public treasury, and other trials of a similar character in different parts of the country have filled the daily papers with accounts of fraud and dishonesty on the part of public officials which it is believed have no parallel in modern times; and while the rogues are unparagonedly denounced and their methods condemned, yet not one word has been said of the political system which makes these crimes possible.

No man has been found among the politicians who was bold enough to speak the truth about the mercenary principle which lies at the foundation of the whole business.

Take the case of Sharp. He was willing to pay the City of New York a million of dollars for the privilege of building a railroad on Broadway. The road was a necessity, a public benefit. It should have been built; the city should have had a compensation for the franchise. Sharp tried again and again to obtain the consent of the corporation without avail. A corrupt and rotten board of Aldermen finally said, "Pay us the money and you shall build the road," and Sharp paid it. They were willing to sell out the rights of the city providing they could pocket the money themselves, and there being no other way in which this necessary privilege could be obtained, Sharp yielded to the necessity and bought the office. Do not misunderstand me as shielding Sharp or as defending the act of bribery; but Sharp did not corrupt these men; they were already corrupt when he found them in office, and this is the point to which I wish to call attention: The political system which tolerates and permits the election of this class of men to places of public trust and honor, is the cause of danger on which this country will eventually be wrecked.

In the earlier days of our political history fairly honest men were chosen to fill public offices; the right of suffrage was confined to those who were capable of intelligently exercising it, and official duties were discharged with a sole eye to the public good. How is it now. The right to vote and to hold office has been extended until it embraces all classes of men, paupers, criminals and outlaws. The sum of foreign countries, the ignorant and degraded refuse of Europe, flock to this country in herds and droves and at once become political factors and office holders. They take up politics as a business, out of which money is to be made; they become Aldermen, senators, judges, magistrates and policemen and at once are for sale to the highest bidder.

Have so polluted and corrupted the politics of the country that no man with a sense of self-respect dare enter the lists against them. It is a well known fact that no beneficial law can be passed, no public franchise obtained, unless it is paid for in dollars and cents. Hence no intelligent man of character will consent to have his name classified with the thieves and rogues who constitute our municipal governments and make up our State Legislatures. This was the condition of things when Sharp applied to the New York board of Aldermen for leave to construct a railroad on Broadway, and now the question is, who is to blame? Is it Sharp, who availed himself of the only method possible for obtaining that which was necessary? or is it the people who permit the existence of this rotten system of doing the public business? There can be but one answer to this question. It is a little singular in this connection to observe that the very Legislature which passed the law under which Sharp was convicted of bribery, was itself elected and chosen by the same kind of bribery. That the very judges on the bench before whom he was tried, and the public prosecutors who tried him obtained the offices which they hold by the unlawful use of money, and the bribery of nominating conventions and elections at the polls. What is to be done about it? How reform the evil? These are stupendous questions. We have let this right of suffrage run so far and extended it so widely that it is now practically beyond control. It has been lauded to the skies as the greatest blessing ever bestowed on man, as the universal panacea for all political evils, and yet there is no doubt that so far at least as this country is concerned it is a curse instead of a blessing, a thorn in the hands of the people, destined some day to destroy the very government under which it exists.

The Nature of God.

to the Editor of the Religio-Philosophical Journal.
The question, "What is the nature of God?" is one that has been under consideration from time immemorial, and the solution is no nearer now than it was ten thousand years ago. Individual tribes and church organizations have risen, holding certain faiths, creeds and dogmas, the outgrowth of their belief in a God; but it is only a belief and cannot be demonstrated, and leaves the question still unsettled. Every rational person finds that an individual question to consider, and it may come to some conclusion that will satisfy himself, but he can prove nothing, and passes away leaving the question as he finds it, unsolved, for others to take up. Nevertheless it is a proper and important subject for consideration. Our conception of God corresponds with our intellectual growth and development.

DUTTON MADDEN.

"He Never Smiled Again!"

No "hardly ever" about it. He had an attack of what people call "bills," and to smile was impossible. Yet a man may smile and smile, and be a villain still. He was no villain, but a plain, blunt, honest man, that needed a remedy such as Dr. Pierce's "Pleasant Purgative Pills," which never fail to cure biliousness and diseased or torpid liver, dyspepsia and chronic constipation. Of druggists.

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Hon. C. Edwards Lester,

Late U. S. Consul to Italy,
author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc.,
writes as follows:—

New York, August 1, 1886.

Dr. J. C. Ayer & Co., Lowell, Mass.
Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health will be established.

GOLDEN MEDICAL DISCOVERY cures all tumors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

Rev. F. ASBURY HOWELL, Pastor of the M. E. Church of Silverton, N. J., says: "I was afflicted with catarrh and indigestion. Pills and balm began to act on the surface of the skin, and I experienced a first feeling of relief, and I began to improve under the use of Dr. Pierce's Golden Medical Discovery as directed by him to me, and am now sound and well. The 'Pleasant Purgative Pills' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. I am very grateful for your kindness and thank God that I am as well as I am, after years of suffering."

Mrs. IDA M. STROM, of Ansonia, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pleasant Purgative Pills,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Fatal Catarrh, Cerebral, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Consumption, it rapidly builds up the system, and increases the flesh and weight. See reduced below the usual standard of health by "wasting disease."

Consumption.—Mrs. EDWARD NEWTON, of Harrodsburg, Ind., writes: "You will be pleased by me for the remarkable cure in my case. I was so reduced that my liver had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts, and he said I must die. I would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly have any effect on my case, or over consumption so far advanced. I tried the cod liver oil for a week, and it did me no good, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up, though he had bought for me a quantity of everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only two bottles, and to the surprise of everybody, am today doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are suffering a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' at the very start of the disease, and then you will save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need not write me, reducing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Uterine Cancer.—JACOB E. DOWEN, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad cancer."

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GENERAL DEBILITY.

Mrs. FARMELIA BRIDGEMAN, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with indigestion, and my health was badly kept. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pleasant Purgative Pills' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

INVIGORATES THE SYSTEM.

Dyspepsia.—JAMES L. COLBY, Esq., of Fenton, Boston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pleasant Purgative Pills,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done so much work the past summer as I have ever done in the summer of time in my life. I never took a medicine that seemed to me to invigorate the whole system equal to your 'Discovery' and 'Pleasant Purgative Pills.'"

Chills and Fever.—Rev. H. E. MOSELEY, Monmouth, Ill., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in very short time."

(Continued from First Page.)

BY HUDSON TUTTLE.

Spiritualism is for the whole world, and is not bound in narrow lines. The true and thorough Spiritualist feels the need of organization, in no such sense as Mr. Shepard seems to think essential. He feels less the necessity of having something to lean on for support. He is not obliged to have his reverential feelings excited by the light of stained windows, intonations, groaning organ and choirs of unsexed singers. He stands in the

A Rejoinder to Jesse Shepard.

To the Editor of the *Religio-Philosophical Journal*

are permitted to "see thy salvation" we shall depart in peace as we about "harvest home." Mr. Green is too busy with some personal affair to read aright: the historical facts of the subject about which he assumes to give information. Nothing can be wider than the mark than his talk of "millions who have become converted to Spiritualism and have gone back into the churches from which they emerged." I can readily see how a person

was set apart for Mrs. H. J. T. Brigham and A. A. Wheelock as our speakers. Thousands of people came from Cape Cod and Cotta-geville, and from other places, to the City, as well as from Boston, Taunton and New Bedford, and their connections, to listen to their words of counsel and instruction. At 10:30 A. M., Mrs. Brigham was greeted with a perfect sea of up-turned faces, and in answer she gave one of her beautiful, practical lectures upon every-day life, taking for her subject, "Consider the Lilies." At the

AFTERNOON.

labors in the Spirit-world she will not be
misjudged.
Aug. 18th.

W. W. CURRIER.

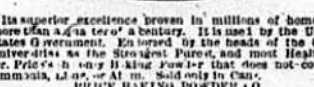
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While the critical work which is still needed in this transitional period will not be neglected, the most promising to be given in **THE OPEN COURT** to the positive, affirming and radical liberal thought. Subjects of practical interest have preference over questions of pure speculation, as the latter, with their fascination for many minds, we Legras says, "the unequivocal failure of twenty centuries has not sufficed to destroy and the discussion of what

NOT WITHOUT VALUE, while by no means be wholly ignored. THE OPEN COURT, while giving a fair hearing to representatives of the various schools and phases of thought, thoroughly independent and impartial, placing its own views before the public, and will not allow to pass under the banner of truth and honesty, waving before the emotions, party contentions, theological controversies and political cranes of the hour, to submit all opinions to a crucial test of reason, and to recall men from their claims to sanity and the pathway of truth. It will stand liberal, in the broadest and best sense, and to merit the recognition of that large class of intelligent thinkers who are the life of the churches and the mere authority of name.

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W. D. Gunning,	Felix L. Oswald,
Edmund Montgomery,	Thomas Davidson,

Among those from whom we have good reasons for expecting contributions is the distinguished philologist and classical scholar, Prof. Max Muller; and we have the strong assurance of one of his personal friends, that Ernest Heman will doubtless encourage us by articles from his pen.

Several other well known radical thinkers, European as well as American, whose names are not included

above list, will be among the contributors to the column THE OPEN COURT, in which will also be printed occasional during the year, lectures given by Prof. Felix Adler his Society for Ethical Culture.

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